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OUR · RACE

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ITS ORIGIN AND ITS DESTINY.

A Serial Devoted to the Study of the Saxon Riddle.

Jer. XXXII. 11-15.

Series III., No. 9. June 21, 1893.
Subscription for Series, $2.00.

THE ANSWER OF HISTORY.

9-10

OBJECTIONS

TO

THE ISRAELITISH ORIGIN

OF

OUR RACE.

The Other Side of the Question.

"TRUTH AGAINST THE WORLD" (Motto of the ancient KUMREE).

"We can do nothing against the truth" (St. Paul); "Great is Truth, and mighty above all things" (Esdras); "Buy the Truth and sell it not" (Solomon); "Truth is stranger than fiction" (Byron); "What is Truth?" (Pilate); "I AM THE TRUTH" (Assertion of THE CHRIST).

C. A. L. Totten, U. S. A.

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THE EDITOR OF "OUR RACE,"
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"I, too, am of Arcadia."

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THE ANSWER OF HISTORY.

IN FACT BOTH SIDES OF THE QUESTION, BUT BEING PARTICULARLY

A REPLY TO

THE OBJECTIONS

RAISED AGAINST

OUR ISRAELITISH ORIGIN,

BY SUCH SCHOLARS AS

CANON RAWLINSON, CANON FREMANTLE, DR. BICKERSTETH, JOHN WILKINSON, MR. SPURGEON, PROFESSOR ROBERTSON-SMITH, PROFESSOR R. E. THOMPSON, AND OTHERS "IN AUTHORITY."

COMPILED BY

C. A. L. TOTTEN,

EDITOR
OUR RACE SERIES.

"Come now, and let us reason together, saith the Lord."—Isa. 1, 18.

NEW HAVEN, CONN.:
THE OUR RACE PUBLISHING COMPANY,
1893.

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* See Editorial and Collateral Reading.

AS

A WITNESS OF THE TRUTH,

THIS

ANSWER OF HISTORY,

IS

FRATERNALLY SUBMITTED,

BY

THE COMPILER,

TO

THE GRAND JURY

OF

AMERICAN ADVENTISTS,

FOR

THEIR SOLEMN VERDICT.

"Should not the multitude of words be ANSWERED? and should a man full of talk be justified?"

Job xi. 2.

Study No. 9.

OF

The Our Race Series.

The Answer of History.

TOTTEN.

" Therefore do my thoughts cause me to ANSWER, and for this I make haste."

Job xx. 2.

Study Number Nine.

THE ANSWER OF HISTORY

TO THE

OBJECTIONS AGAINST

THE ISRAELITISH ORIGIN

OF

OUR RACE.

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PREFACE.

The Objections of History (falsely so-called) and which are current among those who for various reasons have found fault with the main topic broached in these Studies, demand an Answer—and the exigencies of this "Midnight Hour" require that it should be sent out at once!

This is our apology for the present volume, for many of our constituents are no doubt expecting another Chronological Study. God willing, that will follow in due time; but at this particular juncture we chiefly wish to show that we are right in the broad contention that we Anglo-Saxons are of literal Israelitish stock, whether we belong individually to the *more blessed* "household of faith" or not!

Four of the preceding Studies have been devoted to the direct arguments in favor of this broad contention, and the other four to Chronological discussions essential to its better understanding. In the meanwhile our constituents have been so beset by disbelievers, citing high authorities against us, and armed with specious reasons for their opposition, that we are asked for arguments in rebuttal, and for reassurance, and for yet sounder reasons for the faith that is still in us.

Our answer to them that do examine us is this

volume. It is chiefly a compilation of the testimony and arguments of others, to the end that the matter may not only receive greater credence, in the mouth of two or more witnesses, but that we may introduce the latter to our friends. Its only originality resides in the selection of its material, and in its Chronological arrangement. The latter has been cast with a view to familiarizing the American reader with the general History of the subject, while at the same time the thread and sequence of the controversy is thus kept in better hand.

But the volume is none the less a Study in the premises, and a mosaic whose parts are cemented together by editorial comment and supplemented, where necessary, with original annotation.*

But even as a mere collection of controversial data the work is unique in the library of Identity Literature, the whole field of which has been gone over in its preparation; and it is submitted to our constituency much in the spirit in which reinforcements and "more ammunition!" are sent up to the front wherewith to drive back those who naturally seek to recover our newly won outposts. Every position taken must be fortified at once—this is a good military principle. Moreover this Study is just the one to be read aloud,† with free discussion and reference seeking, in the many Our

* Our own notes are signed with our initials to distinguish them from such as belong to the articles quoted. C. A. L. T.

† Two hunters are better than one, particularly if they be agreed together, and are in quest of the same sort of game. C. A. L. T.

Race Camps and Reading Circles where our friends are meeting in the name of Truth.

Nor is a return to our original and chief theme inopportune at this stage of the World's affairs, *for Rome actually seems to think that this Western Continent is the "new heaven and new earth" of Revelation xxi. destined for her own occupation, and she seems to be literally preparing with unprecedented energy, for her actual translation hither.*

Surely then at last Manasseh should put off the garment of forgetfulness, and awake to his surroundings! and it is the duty of all who know the truth not only to spread it, but to be ready to defend it.

Hence, as we have already fully discussed the Affirmative side of Our Origin and Destiny in the preceding studies, we now take up the Negative side, not only to disclose its fallacy, but by its overthrow to increase the security of our own position.

For let Manassites now take in the real issue! These "desolate heritages" belong *to us! Columbus never even laid his eyes upon the Land we occupy*! Nevertheless the most apparent facts are now openly betokening Rome's fell designs with reference to it!

Meanwhile she is *united* against a divided church, a church as dead as she is wicked, while our land itself is too full of selfishness and violence to care who rules in mere ecclesiastical affairs—*not seeing what it means for Rome to Rule* in any capacity whatsoever!

What then? Why, we are already in the second

year of the famine and Joseph's brethren will soon be coming down for corn.* Hardly a week passes without leaving on our table a Query related to some phase or other of the "*pros and cons*" surrounding the fundamental claim set forth in these Studies—to wit, that Our Race is of *Shemitic* and not of Japhetic origin, or in other words that, while we are "a nation" *taken out of* the Gentiles (Matt. xxi. 43), we are by no means *of the* Gentiles as to literal birth, but are the sons of Isaac and belong to the Kingdom of "Israel" that went out into the Northern wilderness with "Ephraim and the tribes his fellows" long ago!

To them, and to them only—*i. e.* to us Anglo-Saxons—do all the temporal blessings of the Gospel Dispensation appertain, and no other tribe has dwelt so carelessly among these blessings as have we—the 13th tribe—upon whom the old Dragon himself hath literally cast out a flood which the earth hath not yet swallowed up!—It will be ready to absorb it only when the "set time" has arrived (Rev. xii. 15–16)!

In the meanwhile we believe that the main truths presented in the Our Race Series—our Identity with "Israel," and the Chronological accuracy of the Word of God—are the rallying points of the future. Dis-Sected Christianity must fly for refuge to some common foundation, must "Rally on the Centre!" and the only Rock is Our Rock, even the Word of Our God—as written and for the purpose written!

* Study No. Four, pages 113–4.

INTRODUCTION.

THE famous Canon Rawlinson, Doctor Bickersteth, John Wilkinson, Mr. Spurgeon, and a host of lesser names, are often cited as examples of the weight of argument against our "views and theories" and we are told that these authorities have completely destroyed our case.

Not so! Mere names do not win battles or debates, and it is a sad fact that the "rich" and "great," as defined by the world's vocabulary, are most likely to be found upon the wrong side of the field!

Personally we prefer to test the steel of our opponents before retreating; and, as to be forewarned is to be forearmed, we feel called upon to set the whole armory of the enemy before our friends and to explain his tactics in advance, so that, with us, they also may have naught to fear in the day of controversial battle.

But we have another object in spreading both sides of this question upon these pages, and that is to give those to whom in particular we have dedicated this Study an unrivalled opportunity to test their own judgment and their personal equation of fairness!

So far as the mere test of character is concerned,—the real honesty of one's protestations in the search for truth—it makes little difference which side he is on at the start, there is always another side, and no one can be conscientiously at ease until he knows and understands the contrary argument quite as well as the one he is eventually led to adopt from a preponderance in the premises. The only true criterion of conviction is an intimate acquaintance with each side of a question. It must literally be familiar knowledge based upon fair investigation. Truth is no man's birthright; its instinct is latent until perseverance pays the full price; that is, it must be bought with incessant toil amid unimpeachable facts!

Hence no man is wise unless he examines a matter before he presumes to pass any judgment whatsoever thereupon, nor can he merit the reward of wisdom if he comes to such an examination in any spirit foreign to a childlike desire and willingness to get at the truth, the whole truth, and nothing but the truth—even though it be at the expense of all his former opinions. Nor can one be called "an Israelite indeed" unless he examines all things without guile, and holds fast to that alone which the best evidence he can summon demonstrates as true. In other words we have a triple condition imposed upon us:

1st. The positive duty of examination—there is no discretion left in the matter!

2d. The duty of withholding our judgment until this examination is complete—Too many close the case and sentence the strange or culprit-truth just as soon as all the evidence for the prosecution is in!

3d. And finally: the prohibition of conducting the trial of a truth, or of an error, upon any other lines than those which govern ordinary evidence in cases of equity—common-sense is the best natural gift we have. It is through it that every sinner is originally convinced of iniquity and led up to repentance. We believe it is a safe guide in all cases and are content to rest our case with all who will try it upon that foundation.

Now we believe that this "common-sense" resides in the heart, and that when a man begins to reason there, with his eyes wide open, the truth is certainly not far away! We therefore ask our readers, particularly our new readers, if those to whom we dedicate this volume will accept it, to bring to our theme their "common-sense," and to lend us their hearts to get wisdom, for it is only thus that one believeth unto sure salvation; and if you are really in search of truth, harden not your hearts as in the day of provocation in the wilderness, but SEEK for it as for a hidden treasure. Thou canst not tell what body it will have until God shows it to you!

C. A. L. TOTTEN.

NEW HAVEN CONN.
April 9th, 1893.

"But what saith the ANSWER of God unto him?"
Rom. xi. 4.

THE ANSWER OF HISTORY.

PART I.

HISTORICAL and CONTROVERSIAL.

John Wilson and William Miller,
Dr. Bickersteth and John Wilson,
John Wilson to the Millerites,
Ephraim.—by "Philo-Israel,"
Canon Rawlinson's Objections.
John Wilkinson's Negations.

"*He that answereth a matter before he heareth it, it is folly and shame unto him.*"

Prov. xviii. 13.

THE ANSWER OF HISTORY.

"TRUTH AGAINST THE WORLD."

IN order to present a comprehensive survey of the "Objections" to the "Identity" of the Anglo-Saxon Race with the "Lost Ten Tribes of Israel," taken in contra-distinction to the two-tribed "Kingdom of Judah," it will be necessary to begin with the day in which this Identity was first promulgated with authority and argument.

Of course so radical, so original, and so unexpected a disclosure, met with no little opposition from the very start, for it not only blasphemed the wisdom of all the authorized text-books, but trod upon the intellectual toes of whole generations of scholars, whose colleges of followers were not slow to resent the affront so soon as they perceived the inevitable outcome of a free discussion.

But a free discussion is a difficult matter to suppress among a people who have inherited the Motto of the ancient Cymry,* and so it has

---

* Khumree. See Study No. One, page 101. Study No. Three, pages 70–75.

come about that the very opposition of those in authority—who have more often sought to ban the subject with their frowns and ridicule than to meet it openly and with fair debate—has raised up friends imbued with the independent spirit of Saxon-Israel herself, and who, coming to her aid as simple lovers of fair play, and blind to any of the intrinsic merits of the case, have caught the enthusiasm of its truth, and remained with sight restored to champion it against the world.

The fact is that during the fifty years which have now transpired since the truth of the Identity was first seriously advocated, the arguments in favor of the Affirmative have increased a thousand-fold, while those against it, never strong or many, have merely held their own by virtue of persistency and repetition, and through certain protean characteristics, whereby the same old enemy is often made to do dummy work, as a repeater, behind ramparts that in reality are wholly unfortified.

Nevertheless, during these years the names of not a few men, of great reputation and scholarship, have been arrayed upon the Negative side of the discussion, and we doubt not that all of our subscribers have encountered some of the enemy—perhaps most frequently in high places, and, at any rate, armed with Objections that bear the "forge-mark" of the powers that be.

It is a strange fact, connected with the reception of Identity truth, that the majority of those who

accept it at all, do so "on sight"; whereas almost all who reject it, do so *without sight*. The secret of this is that the admonition comes from within. Flesh and blood does not reveal the Truth to any man, but our Father, who dwelleth with the willing, He it is that maketh Instruction known unto His own children!

Satisfied that this proposition is axiomatic to those who seek the Lord in earnest, and convinced of the truth of the old adage that while "One man may lead a horse to water a thousand cannot make him drink," we have contented ourselves hitherto with presenting our readers with but one side of the case, the Affirmative and the true one.

THE PRESENT STUDY CALLED FOR.

In the course of our Studies, however, we have reached a point when it has become at last advisable to pass the whole matter of the Israelitish Origin and Destiny of OUR RACE in review from the strictly controversial standpoint, and to discuss the "pros and cons" in open court. The fact is the tenor of our correspondence indicates that a temporary return to our original topic is necessary, and this step is taken for the particular purpose of organizing the defense of the positions we have fairly won, before advancing any further into the enemy's country; and the drift of the unanswered queries now upon our files convinces us that the issue of such a Study will meet with a more general wel-

come at this stage of our investigation than a volume upon Chronology.*

But, as it is best, in such premises, to let others discuss the matter for us, and so to have the question in issue settled at the mouth of many witnesses, we prefer to resolve our little constituency into "a committee of the whole," and, for a change, to sit in the audience with them while this particular debate is going on. To that end, therefore, we have selected from a very large mass of similar material, an assortment of valuable testimony that not only covers each side of the ground quite thoroughly, but may be more or less Chronologically, and therefore Historically, arranged without interfering with the purely logical sequence of the programme; and although we have endeavored to deal with weight of argument rather than concern ourselves with the mere authority of names, we have selected (so far as possible) from the Negative arguments at hand, those advanced by men the very weight of whose names have naturally enforced no little credence among non-independent, or already prejudiced thinkers.

It may be a misfortune that men are so prone to be respecters of persons, but all herds are followers of leaders; hence if we can only show that some of the old leaders have already been defeated, we

---

* As matters are now moving we believe that facts themselves will soon sweep a consciousness of Midnight over all the Church!

doubt not that the Heifers of Ephraim * will gladly follow more vigorous chiefs back to pastures that are green and have lain fallow since the elder day. A mere word then as to the plan of arrangement and we will proceed at once to give audience to the Debate.

THE DISCUSSION OUTLINED.

After a brief Historical reference to the modern originator and advocate of the Identity discussion, we shall make a few argumentative selections from his writings, still as crisp and to the point as they were some fifty years ago. We shall then give a brief sketch of the work of his successor, Edward Hine, and follow up the double presentation by affording two of the best-known authorities upon the Negative an uninterrupted opportunity to present their own side of the case. Of these we have chosen Canon Rawlinson, the famous author of "The Five Great Monarchies," to open the Opposition and to present its best wine at the beginning. For surely, if there be any unanswerable Objections to the Identity of OUR RACE with the "Ten Lost Tribes of 'Israel'" which may be advanced from the Scholarly and Historical standpoint, a Champion better fitted for our discomfort could not be cited.

But it is well to see the head and the tail of the argument at the same time—(although vulnerability

* Term taken in its *old* and broadest sense as including Manasseh with the Ten Tribes!

may be found equally in the whole and in all the parts of the evidence, so-called, and so often cited against us)—hence, the other Debater selected for an uninterrupted statement of the Negative is John Wilkinson, whose address is of less authority but whose presentation of the case is somewhat subtle, and whose indictment is not only more recent, but more frequently encountered at the present time.

In the next section we shall cite a number of carefully arranged and overwhelming arguments in rebuttal, selected from the whole field of Identity literature, and emanating from the pens of some of its best-known and most earnest authors.*

This will be followed by arranging the miscellaneous testimony of a host of shorter answers to certain specific phases of "Objection," and finally we shall close the discussion by listening to a few who have penned sound replies to the insidious "*Cui bono?*" or "What Good?" argument (?)—or rather 'Damper!' which is always the last resort of the Laodicean age in which we live.

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* The bulk of the controversial literature upon Identity topics comes from the land of Ephraim, where the subject has long occupied a prominent place before the public, and it is from this source almost entirely that we shall have to draw our material. In America we have hardly yet had a dozen writers on the Affirmative and really nothing dignified upon the hostile side. Nevertheless, the air of late is always full of various innuendoes whenever Lost Israel is mentioned, and it is to forestall these, and to provide our friends with solid answers in advance, that we particularly request their careful perusal of the following pages. C. A. L. T.

HISTORICAL SUMMARY.

THE DISCOVERY OF OUR RACE!

TO John Wilson, the contemporary of William Miller of Advent fame, belongs the honor, in this waning century of originally formulating the Historico-prophetical argument upon which "Our Israelitish Origin" is demonstrable.

We say the contemporary of William Miller; and this is true in a particular degree; for we might almost say the co-laborer, although their lines were laid on either side the sea, and certainly were never united, in so far as the pioneers themselves, or their specific ways, and means, and arguments, were concerned. Nevertheless theirs were in reality companion themes, and the light began to dawn from them, upon both Wilson and Miller, at about the same time (that is, *circa* 1837 A. D.)*

In about three years they commenced independently to publish their novel views, the one in England and the other in America, and in 1844-5 the interest in their topics, still unfortunately independent of each other, severally reached a crisis, and then went into a decline, although for entirely different reasons. And thereupon their widely separated groups of followers literally "fell asleep," and for about a month of years we hear but little con-

* As there are no accidents, this is a significant fact and one that ought to beget the serious thought of American Adventists.

C. A. L. T.

cerning them, or of the subjects that their testimony and writings had once made so prominent.

Both of these men were earnest Adventists of the pre-millennial type, and each of them stood up for a distinctive phase of the self-same "Blessed Hope" The specific expectation of Miller and his still surviving school was purely spiritual. They look and looked for a complete dissolution of all things temporal, and for an ushering in of that eternal "Age of ages" which is to follow the last judgment and the second death (Rev. xxi, xxii). Upon the other hand, John Wilson preached "the Restoration of all things," and the return of the Saviour for the express purpose of satisfying "the desire of all nations," so well as of realizing the travail of his own soul!

In the land of Ephraim across the sea the eyes of Adventists have always turned instinctively toward Palestine, and John Wilson's chief disappointment was merely the failure of his own personal plans to fetch about the colonization of the Holy Land.* In this he was quite as much ahead of the day in which he lived as his brother in Manasseh (Mr. Miller), whose own apparent Chronological failure as to the spiritual programme of affairs was an even more serious and bitter source of disappointment, some

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* Laurence Oliphant's was a similar failure, but he too was much ahead of his day—as a brand escaped from the burning his resurrection is assured. C. A. L. T.

phases of which we fear are to be re-experienced in the near future! *

"THE SEVEN THUNDERS."

But in reality neither of these men were failures. Their voices, taken up by multitudes of followers, constituted the opening rumble of those "seven" warning "thunders," which, according to prediction (Rev. x.) were to *precede* the literal end of the present Gospel Dispensation! It was in exact accordance with the predicted Plan of the Ages, as we are now beginning to perceive, that just such characters as these, each intensifying a particular interpretation of prophecy, should appear upon the stage of human affairs just before the close of the second woe (Rev. ix. 12–21; x.; xi. 13).

They knowingly foreran the storm, whose crisis is now so very much nearer! but, in the awfulness of its then suddenly appreciated imminence, they did not perceive that "*another* mighty angel" was to come down from Heaven and cry aloud, and so they mistook this other angel (Rev. x. 3) for the Seventh himself! (Rev. xi. 15.)

Even St. John appears to have been confused at this portion of his vision, for he tells us that he too was then about to write (Rev. x. 4), but was corrected, and forbidden to do so, and that the *interpolated* angel, so to speak, cautioned or instructed

* "*Verbum sap*"—A word to the "wise" is sufficient—a volume to the foolish is thrown away. C. A. L. T.

him with an oath that the time (of the end) should not be then (Rev. x. 6), but that it should be a little later on (Rev. x. 7; xi. 15).*

The weight of exegetical testimony bears this interpretation out: see Elliot, Barnes, Lord, Bishop Newton, Daubuz, *et. al.* D. N. Lord comments on the matter as follows: "The solemn oath of the Angel was a response to those thunder voices, designed obviously to correct an error which they had expressed in regard to the period when the empire of the saints was to be established upon the earth. The time shall not be yet, but in the days of the voice of the Seventh Angel, when he can† proceed to sound and the mystery of God be finished, as He announced the glad tidings to His servants the prophets."

In other words these "Seven Thunders" exactly represent in figure and Chronological location the Advent Proclamation—"Behold the Bridegroom cometh"—that has been sounding with no little confusion among the several voices, and throughout all

* This was a clear prediction and warning (to us!) that a *false* alarm,—a too previous preparation for the surely coming storm! —would be given, and set on foot, by certain characters represented as "the Seven Thunders," who are undoubtedly the prominent Adventists of this last generation. C. A. L. T.

† It seems that he cannot sound until the "sealing" is over, nor can the winds be loosed until he sounds!—We are living at this moment in the solemn Chronological pause that will be ended so soon as the Angels who are charged with the sealing announce their respective quotas full!

the Apocalyptic Places* during the past generation. In fact, upon the broader Chronological scale these "Seven Thunders" have been sounding the "Midnight Cry" itself, which has at last culminated in the literal cry at the proper point of time.

To explain myself on this point I cannot do better than quote "verbatim" an authorized interview but lately given to an Agent of the United Press.

THE MIDNIGHT HOUR.

THE TENTH STOKE OF THE CLOCK.—ANOTHER WARNING.

"In speaking of his work to-day Professor Totten stated in an interview that he had not the shadow of a doubt as to the general accuracy of his chronological conclusions, nor as to their particular accuracy within the necessary personal equation of all human effort. He maintains that we are actually in the 'midnight hour' specified in the parable of the Ten Virgins. 'The clock,' said the Professor, 'is still striking, the tenth stroke will cease sounding at the coming March equinox, the eleventh, in June and the twelfth, or final stroke, at the September equinox of the coming year. After that none of the 'Virgins' need be in any further doubt as to the 'Time' or as to What or Who is at hand.

---

* That is, among all classes of those who love the study of God's word, and by virtue of acquaintance with Prophecy and Revelation are wise enough to have perceived the nearness of His coming.

"'I do not expect to awaken the world, but I do expect to arouse some of my own race and particularly them that be of its household of faith. The motion in the religious world is already too apparent to be mistaken—it is the long-predicted awakening. The wise and the foolish alike are stirring in all directions and some are already trimming their lamps.'*

"'But how can you be so sure about this matter?'

"'Well, all of my calculations unite in an increasing concert of testimony and cry aloud into the ears of all who will pay any heed thereto. I am testing the general proposition all the time and there is hardly a week that I do not add collateral and corroborating proof to the main demonstration.'

"'But if all this is so clear to you we ask how is it that the matter is so hard for others to understand?'

"'How do you know it is so hard a matter to understand unless you examine it?' said Professor Totten. 'I reject the proposition at once; the public press makes no effort to present my side of the case or even to review my work; it suppresses all the real evidence I offer and condemns me to ridicule without any chance of reply or without fairly stating the proposition even for the sake of its own readers. I have no money to advertise even a card in the newspapers, hence but few know where

* Not the least remarkable sign of this is the Advent circular issued this January by some of the leading conservative teachers and divines of Great Britain, and now being published broadcast over Anglo-Saxon lands.

to get my books, although the more determined inquirers seek information directly from me.'

THE ATTITUDE OF THE PULPIT.

"'But, Professor, even the public pulpit does not uphold you, why should the press do so?'

"'Nor am I, my friend, responsible for that. It is written that, "They are not all Israel who are of Israel." The *Duty!* of the pulpit is clear, and that whether I am right or wrong. It should refute my figures with facts or else preach and guarantee them with equal anxiety. The fact is hundreds of clergymen are preaching from my very books, and thinking men have got to come my way in so far as I am right. Investigation alone, and that only of men willing to think, will settle how far my cry is serious and worthy to be heeded. My works have now had hundreds of thousands of readers, and that among all classes. I tell you literal facts. They are being translated into German, and Swedish, and are being printed in Danish; this without my instance in the matter. It is a sad commentary upon my own race that its public press and pulpit condemn them unheard! In the meanwhile, among all the classes who have read them, but one reply is echoed back —there is not a dissenting voice—that the matter is worthy of the immediate attention of all men.'

PROOF FOR THE SIMPLEST MIND!

"'But it has recently been suggested that if your labors and warnings are really authorized there

should be some simple way of reaching those of ordinary intellect, and of demonstrating to them the proximity of the second advent, in a clear and positive way.'

"'That is certainly a fair and a logical and a reasonable demand,' said the Lieutenant, 'and if I could not answer it, I should for ever hold my peace.

"'Let me then demonstrate this matter in a familiar way! The Christian Era is used by all civilized nations, and by common consent its origin is "taken" as that of the Saviour's birth. I am not concerned with the correctness of this assertion here; right or wrong, it is the current system, and it is too indelibly stamped upon our records to be changed. We are in the 1893d year of this Era and upon every legal and official document we call it the "1893d *year of our Lord*," (*i. e.*, A. D. Anno Domini.)

"'Now upon one of the scales employed in prophecy, and it is not only the principal one but the very scale upon which my own most important calculations have been worked, twenty-five hundred and twenty years are "a day." "The times of the Gentiles" constitute just such a day. The Saviour was the "Bright and Morning Star" of another such a day over which our so-called Gospel age is still extending. There being no interruption, "seven times," or 2520 years, must pass over it.

"'But as we are now at the end of the 2514th year

since the Babylonian Head of Gold was set up, it is a very serious question as to where we stand as upon a similar scale in the Gospel Dispensation!

"'The answer is significant. If the year 1 A. D. be taken as the *Sunrise* of the Gospel day, then upon this, the most prominent scale employed in the Scriptures—(*i. e.* upon the one above referred to, 2520 years = 24 hours = 1 day)—then, I say, upon this scale the year 630 A. D. marked its High Noon (12 o'clock meridian): the ominous year 1260 A. D. marked its Sunset (6 P. M. as it were): and in 1890 A. D. we reached its Midnight Hour! There is no escaping this astonishing fact,* nor can any man deny in the face of whole columns of journalistic evidence that it was in just that very year 1890 A. D. that my own public work began at Yale University in a lecture intended to be a "Midnight Cry," from the military standpoint, and in which I officially announced "the avowed tenor of my *rôle* as that of an alarmist." Nor can it be denied, in the face of the testimony of their own dates, that it was in just that year 1890 A. D. that the OUR RACE STUDIES were given to the world, (Study No. One, "Lost Israel Found," being dated March 20, 1890 A. D.) Now all of these Studies are related to the specific "Midnight Cry." The Second Study in particular was so denominated, and by the further rhythm of

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* 6 hours = ¼ of 24 hours, and 630 = ¼ of 2520. Therefore 18 hours from *sunrise* = ¾ of 24 hours, and ¾ of 2520 years = 1890 A. D. Hence 1890 A. D. is the Midnight notch on the Dial. C. A. L. T.

coincidences was actually dated September 22, 1890, *i. e.* treating the year as a day the cry was raised at the very midnight of the year itself. So much for your required *familiar* illustration; and I can only say that if we work it absolutely, and on the Julian Period, and go deeper than the common man needs to or cares to follow, we get at the facts by which I am able to fix the very strokes of the clock.

"'In the face of many facts like these I know that I am right. We are at the Midnight Hour of the Christian Dispensation, and I am sure that I stand and cry aloud in the day of the seventh and final "thunder"; and I am further satisfied that the seventh angel of the Saviour's revelation to St. John (xi. 15) is soon to sound the seventh and final trumpet which lifts the veil from the mystery of God, but which is not to be confused with the "final trump" as commonly understood. In spite of misrepresentations to the contrary, I do not anticipate the end of the world, but the beginning of a new and better dispensation. I anticipate a crisis "to-morrow" and the millenium "the day after." I expect the first resurrection very soon, but not the second until a thousand years of golden age have sped away.'"

THE TERMINAL PERIODS.

In the parable of the ten virgins, this same interval of delay is now well understood as the tarrying time during which they all slumbered and

slept. This I have already shown to be the 70 years or generation since 1829 A. D., and in that it appears to correspond both in place and purport to the interval accorded to the "seven thunders" of Revelation x. I am led to interpret the latter also as a heptad of some short but strictly Chronological degree. That is, as a septenary period. Whether it implies ($51\frac{3}{7}$ years) a seventh of a time (360 years); or ($52\frac{1}{7}$ years) a seventh of a year of years (365 years); or but seven weeks of years (49 years) or some other similar but relatively short heptad, is foreign to the purposes of our present discussion. It is implied that its duration will be short enough upon whatsoever scale it is to be measured. My own opinion is that it corresponds to the half hour of silence in heaven (Revelation viii. 1) with which the vision of the seven seals terminates, and to the time of the noise on earth, *i. e.* of the seven thunders.

The length of the half hour may (?) be (?) found as follows: This same 2,520 years = the times of the Gentiles = the 24 hours; therefore one hour = 105 years, and ½ hour 52½ years. These several periods may or may not, and probably do not, exactly coincide save perhaps as to their more important terminal dates. As an example of similarly overlapping periods let it be noted that from July 4 to Dec. 31, corresponds to about half, of a common year, of a year of independence, and of a presidential year. The fact of it is, I believe that

all of the final eras are terminating in and around our current decade. As another instance of finality take the 120 years of probation "as in the days of Noah"; they began with the Dark Day of New England, May 19, 1780. Now if you examine the prophecy as written, and the history of that particular year between the lines, you will see that it was to follow immediately after certain prophesied events. These actually took place in 1779 A. D. Hence 1779 + 120 = 1899 A. D.—a prominent year in all my calculations. Finally we are told that in 'One hour' judgment falls upon the mystical Babylon, and I believe that her particular judgment terminates with 1898. The terror of 1793 was its type. 1794 to 1898, both inclusive, give us the proper 105 years or hour, and enable us to have 1899 A. D., wherein to review the matter as in verse 10, Revelation xviii."

Anyone desirous of knowing the truth and who will read the seventeenth and eighteenth chapters of Revelation earnestly and with his "thinking-cap" of History on his head, will come near enough to the same conclusions to convince him that we are not far from the 1260th year since Human Progress encountered its very worst "set back," and, thanks to a certain phase of Christianity, falsely so-called, went into "The dark and dismal middle ages." Gentile Babylon's alotted span was 2520 years, and ever since 637 A. D., they have been upon the down grade! If we take the era, in its usual division, as a "week" of 360 years to "a day," then the 360 years or "one

day" of Revelation xviii. 8, dates from an event in Martin Luther's life. But take all this as you will, there is but one consenting voice in the unanimous exegesis of prophecy, to wit, that we are absolutely at the Midnight Hour, and that its Tenth Stroke is just about to sound.

THE TWO WITNESSES.

In the broadest sense of fulfilment, and viewing the whole Philosophy of History, both forward and backward, in a single panoramic vista, the "Two witnesses" of Revelation are the two Houses of "OUR RACE," even "Judah" and "Israel," and they only who perceive this dominating fact are truly *wide* "awake!"

These Houses are the "two Olive-trees" and "the two Candle-sticks" that stand before the Holy One, and they have actually prophesied in the appointed way, and for the appointed length of time. To perceive this fact one has only to search the Scriptures honestly, and without any preconceived theory. That is, to study the two distinctive Testaments (The Old and New) which the two witnesses hold in their hands! For instance: it was in the year 3400 A. M. that Daniel interpreted the vision of Empire to Nebuchadnezzar.* "Judah" was just at that time putting on the sackcloth of punishment that already clothed the fallen house of "Israel," and so they went forth, among the nations of the earth! as God's *Witnesses!*

* See Study No. Two, page 160.

For 1260 "days" or lunar years (1222½ solar years) they preached or witnessed for the Lord of the whole earth, (from 3400 A. M. to 4622½ A. M.) *i. e.* to about 622–4 A. D., at which time they were overcome and killed. For then it was that the last vestige of "Israel," as such, forgot herself,* and the united efforts of *anti*-Christianity—ITSELF!—that had its rise in 620–4 A. D. formulated a relentless oppression of all who opposed her, and began to exercise particular animosity against our brethren the Jews. †

But the parallelism may be carried out still further, for the 3½ "days" during which these Witnesses lay dead, but unburied, in the public places of the earth, were likewise 3½ × 360 lunar years, or

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* See Study No. Seven, page 36, third hour of parable!

† "THE PERSECUTION OF JUDAISM," writes the author of *Messiah the Prince*, "began with the rise of the Papal power in the seventh century, and has lasted till now. Till the seventh century, the scattered Jews had remained numerous and flourishing in Mesopotamia, in Spain, in Africa, and in Egypt; and, in Arabia, a Jewish kingdom of considerable power had existed for many years, even before the Christian era. Soon after the year A. D. 600, however, the laws of both Church and State, writes Da Costa (*Israel and the Gentiles*, p 217), concurred in the attempt to annihilate, if possible, the Jewish faith. Until that time, the Visigoths in Spain had, like the Ostrogoths in Italy, shown favor to the Jews. From henceforth the Romish clergy and the Gothic kings seem to vie with each other in multiplying edicts and laws against the Jews . . . . prohibiting their marriage with Christians, and the celebration of their weddings, Sabbaths, and feasts, especially the Passover." Thus, as well as against Christian Israel, did the *præcursor Antichristi* pursue the policy of wearing out the people of the saints.

1260 lunar years; which, added as before, in solar time (1222½), to 4622½ A. M., brings us to 5845 A. M.,—the day in which John Wilson stood upon his feet preaching to literal "Israel" in the Valley of Dead Bones (Ezekiel xxxvii.), just after the day in which literal "Israel," in her modern Ephraim (England) character, forced the *till then!* "unmitigated Turk" to lighten his grasp upon the Holy Places,* and to give at least standing-room to "Judah" at "the Wailing-place."†

This is a literal chronological fact. We have already shown (Study Number Eight, pp. 305–311) that the 69 weeks began with 3543 A. M. Now both Miller and Wilson claimed that the 2300 years leading up to the anti-typical cleansing period, began at the same time as did the 483 years of Daniel (ix. 26) hence, 3543 + 2300 = 5843 A. M., which was the fall of 1844 A. D.‡ Since when the cleansing of the Holy Land has been actively progressing.

In a similar way the Twelfth Chapter of Revela-

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* Decree of religious toleration wrung from the Ottoman Government, dated March 21st, (Nisan, 1844), new moon March 20th! and the 1260th year of the Hegira.

† Since that day the treading down of Palestine has been less and less each year, and as the end (5897½ A. M.) of the waning "time of the Gentiles" (3377½ A. M. to 5897½ A. M.) draws near, the city correspondingly becomes more and more free both to an "Israel" and "Judah." The forty-two months of 30 years each (Rev. xi. 2) seem to cover the entire period of the Mohammedan control, *i. e.* from about 4637½ A. M. to 5897½ A. M., or thereabout.

‡ 360+30+1 years from the End of the Eastern Roman Empire (1453 A. D.,) Euphratian Woe begins, Rev. ix. 13–21.

tion may be taken as an appendix and as a separate vision covering the entire struggle of OUR RACE with the powers of Gentile darkness! The woman is the whole House of Israel. The Manchild is Christianity, the Head caught up at once and the whole body of which is yet to be caught up to God! The 1260 days of verse 6 extend from 3377½ A. M. to 4637½ A. M., and those of verse 14 from 4637½ A. M. to 5897½ A. M., *i. e.*, to 1899¼ A. D., as in all our Studies, unless the count turns out to be on Solar time, as often already pointed out to be an improbable possibility.*

THE REAL ERROR OF THE MILLERITES.

But Miller and his followers were disappointed in that they found no chronological resting-place for the soles of their too spiritual feet! *They* had no thought of the *literal* Jerusalem! and the *spiritual* city did not come—hence their double loss!

The reason of their failure was that they had spiritualized the whole prophecy! *i. e.* they had misunderstood it as referring to so-called spiritual things *alone!* to them it "*figured*," so to speak, the Church, etc. And they took the Church to be limited by the horizon of their own small sect! As if, forsooth, the promises to the Fathers, and to David, and the hopes of all the Prophets since the world began, aye, and of the countless thousands of Israel in all ages, were to be realized upon the summit of

* See Study No. Seven, pages 6–11.

a small American ant-hill, instead of upon the great Anglo-Israelitish Mountain which has already begun to fill the whole earth,* and waits but for the coming down of its heavenly cap-stone in order to be born again into judgment, and mercy, and righteousness, —and all this in a single day!

And even yet, it hardly enters into the understanding of those self-styled "old Adventists" † who still cling to *particular* "spiritualizations" quite as much as does the Church, whom they fail not to upbraid for its more general error—that all of these *second* Advent prophecies are also to find *their* fulfilment in literal events circulating around the literal "Judah," and Jerusalem, and "Israel," and the Holy Land! For just so sure as the prophecies relating to the *first* Advent bear ONLY such a construction of fulfilment, so must the ones now actually transpiring before the very eyes of Christendom bear a similar construction or fail of all credence whatsoever.

But ever since the days of John Wilson, (distinctively), and of William Miller, there have been increasing signs of "Life from the Dead," in both these houses (of Israel and Judah) and Blessed is

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* Ephraim and Manasseh, and ultimately Judah, and all Israel, tribe by tribe; no more a hill, or a range of hills, but many mountains, one upon another!

† I mean of the "hard shell" and contentious class—not of the patient, waiting, never discouraged, and always in earnest for truth and more-light group.

he who seeth that *we* still live in that very period of time covered by the eleventh verse of Revelation xi., taken as interpreting the thirty-seventh chapter of Ezekiel down to verse 15! and that the fulfilment of the remaining verses, in both chapters, is to follow quickly! indeed, verse 12 of Revelation xi. seems to cover the remainder of Ezekiel xxxvii. 15–28, and verse 13, of Revelation xi., to cover the whole of Ezekiel, Chapters XXXVIII. and XXXIX!

WILSON'S CLEARER VIEWS.

John Wilson's broad contention was that the several Northern nations of Europe were the indisputable, or at any rate, the demonstrable descendants of the ten lost tribes of Israel; that the Anglo-Saxons were peculiarly the descendants of Ephraim and the tribes his fellows, whom God declares to be his "first-born," and whose seed were destined to become a multitude of nations in the midst of the earth, or, as it is in the Hebrew, were to grow as fishes do increase—sending off shoals or colonies; see Gen. xlviii. 16–19.

"Has this prophecy failed?" remarks the American editor in his preface (1851) to Wilson's *Lectures*. "Is it to be counted a conditional prophecy? The latter idea we regard as an unwarrantable assumption. If the prophecy has failed, so may all others. If it has not failed, where is the multitude of nations? This is what Mr. Wilson attempts to

show us, and with what success the reader himself can best judge when he has read his argument. We confess we had no conception of the strength of evidence in favor of such a theory *until we read his work.*"

And here we get at the first and fundamental "Objection" encountered by truth of all degrees. Men are unwilling to investigate for themselves. Their real objection is an objection, or rather a disinclination, to reading that which, if true, must upset previous ideas, no matter how obtained. A disinclination, which we believe to be lurking under more than one-half of the "straw" arguments advanced at haphazard against novel ideas, whether true or false, of every description.

THE MESSAGE GOES FORTH.

Of course, John Wilson encountered great opposition, born of this species of educated inertia. Nevertheless, in his endeavor to establish so great a truth, he preached it faithfully all over the United Kingdom of Great Britain, and eventually (1840) published the first edition of his *Lectures* with the following preface, which will be as fully appreciated and understood by our own constituency as it was fifty odd years ago by his.

"The following Lectures are intended to prove that the God of Abraham, Isaac and Jacob, who is verily a God of truth, is fulfilling His word with regard to the multitudinous seed,—the many nations to come of the House of Ephraim; and

that as truly as He has accomplished His purpose, in giving the One Seed Christ, to come of the house of Judah. These nations have, from the beginning, been in a state of training for their high and important destiny, that of showing forth the praise of Jehovah, who is the God of Nature and of Providence, as well as of redemption, and whose wondrous wisdom is manifest in all.

"The author holds, with many modern students of prophecy, that the prophecies must be literally fulfilled; and that Judah must mean Judah, and Israel mean, literally, Israel. At the same time, he agrees with those who apply, to these Christian nations, many of the prophecies respecting Israel; believing, as he does, that these nations have not merely come into the place of ancient Israel, but are truly the seed of Abraham according to the flesh—are of the so-called "lost house" of Israel, —the leading tribe of which was Ephraim. These nations have been brought forth at the time, and in the place predicted: they are the modern nations of Europe,—and especially those of Saxon race, whose glorious privilege it now is, to preach the gospel for a witness* unto all nations ere the end come. How the promised seed have come to be sown in these countries, is accounted for in the latter part of the course; but the author earnestly requests a careful perusal of the first six Lectures, as it is upon the Scriptural foundation there laid, that his after-conclusions chiefly rest. These he has supported by proof, as various in kind, and great in quantity, as, he trusts, will be requisite to substan-

* Note this: "*for a witness*"—*this* only is our mission in the Christian dispensation—attend ye to this, and reckon it as sure that the God of all will do right and more too, in that grace is far more abundant than sin.—Blessed be His name. C. A. L. T.

tiate the truth of the view he has been led to entertain. The plan of the Lecturer has been to look on the subject in all points of view; but especially in the light of God's word. In that light would he ever rejoice to look upon all around him—upon the world and its inhabitant, man; and the wondrous course of God's providence, which all hath had respect to His people of Israel—of whom he hath said in truth, "I have chosen thee, and not cast thee away." Even after they were seemingly cast away, the God of Abraham still declared, by his prophet Jeremiah—

> "I am a Father to Israel,
> And EPHRAIM is my FIRST-BORN."

THE MESSAGE REPEATED.

Four years later the "Third Edition" was published, in the preface to which the author says:—

"It is now about seven years since the light began to break upon my mind, with respect to the English, as having remarkably fulfilled unto them the promises, given through Jacob, unto his once long-lost son, Joseph. Thenceforth, I set myself to inquire into the origin of the Anglo-Saxon race; and to see whether there could, from their early history, be collected evidence as to their being really the children of those unto whom the promises were made. I soon discovered that there was no evidence to the contrary; but that any true knowledge of the quarter from which they had come, and of their character, appearance, institutions, and proceedings generally, was minutely consistent with the idea which, from the Scripture predictions, I had been led to entertain. I had so far proceeded with the inquiry, as to be prepared to give a course

of eight Lectures on the subject. The first sketch of these lectures I submitted to that experienced and deeply-devoted servant of God, the late Rev. Peter Roe, of Kilkenny, who seemed to be intimately acquainted with history, as well as with that gospel of which he was a most faithful preacher; and his answer was that he wished these Lectures were delivered in every city and town of Ireland. He attended the first course, which was delivered in the neighborhood of Dublin, where I was then residing. I had thus so far an opportunity of knowing that nothing tangible could be brought against the view; indeed the communication was expressly made to me, by one of the clergymen who attended, that although they were not prepared to accede at once to all I said, yet they had no good reason to allege in opposition to the views I propounded, and that it was certainly my duty to go forward. The same, in substance, has frequently been stated to me since, by other ministers of the Church of England, as well as by those of other denominations.

"I delivered several courses of Lectures in the neighborhood of Liverpool, chiefly to schools, when I had opportunity of seeing how clearly the subject could be apprehended by the minds of youth of both sexes; and how usefully it might be made the basis of very much of that knowledge which it becomes us to possess, both as inhabitants of this world, and as expectants of the world to come. I also delivered public courses, both in Woodside and in the Medical Institution, Liverpool. Several of the most eminent clerical students of prophecy attended. One of them had previously expressed his dissent from the view; and said that, after having examined my evidence, he would speak out if

he found me in the wrong. He did not do so; and I suppose that the Rev. Hugh M'Neile is not a man that would fail to fulfil his word: but, otherwise, I have no sure evidence that he yet sees along with me in the matter.

"The distinction between the promises made unto the fathers, and the after-covenant made with Israel when coming out of Egypt;—between the predicted destiny of the house of Judah, and that of the house of Israel, and especially of the posterity of Joseph—between the One Seed, Christ, the King of Israel, to come of Judah, and the multitudinous seed to come of Ephraim; and the eminently progressive character of the Anglo-Saxon race, as distinguishing them from all other races of mankind, are points which are becoming evident to many; and are, several of them, recognized truths by popular writers, to whom they appeared to be hid, or very obscure, previous to the first publication of 'Our Israelitish Origin.'

"Believing that there is much important truth contained in the following view of 'Our Israelitish Origin,' and still more to be yet brought out in connection therewith, I had, previous to the first publication of this work, greatly desired to devote myself entirely to endeavors to direct public attention to the subject. After getting the work through the press, and presenting it to the public, I, however, stopped short in my course of lecturing. I thought I had, perhaps, done all that was required of me for the time—that the learned and religious world had now an opportunity of calmly, in their retirement, examining whether these things were so—after which they might follow the matter out to its further results. In the meantime I devoted myself more to my profession than I had for some

time done; and that, partly, in order to acquire the means of laboring freely for the farther diffusion of light, when the way should be opened to me. I, in the meantime, had the satisfaction of hearing from many quarters, that conviction, as to the truth of this view, was fixed in the minds of many clergymen and others whose position in society was advantageous for its dissemination. But this has not been done by public teachers to the extent that is desirable. There has been, as yet, no great pressure from without, and no very particular impulse from within, to incline them to risk much in fully and boldly altering the character of their public ministration, so as to express the enlarged view which this opening gives of the word and working of God. In such circumstances I have thought it necessary that I should again come before the public with the declaration of this truth. I accordingly commenced last year by devoting myself to this work in simple faith upon Him who is able to uphold in the service unto which He may be pleased to call any one of his servants; and, having obtained help of God, I have been enabled to go forward. I feel, however, that much more is to be done; for the means and the grace to use the means to accomplish which, I humbly and earnestly solicit the prayers of all who may be led to see the importance of the subject.'"*

* Our Israelitish Origin. By John Wilson. See Collateral List at end of this Study.

AN ARGUMENT IN REBUTTAL.

JOHN WILSON ON THE DEFENSIVE.

THUS John Wilson's experience was somewhat similar to our own, but with the great advantage upon our side that *we* live at the hither end of the "Tarrying period," and can therefore draw from nearly 53 years of subsequent discussion, discovery, and investigation, a wealth of argument that could not have been at his command.

As the discussion, however, was Affirmatively opened by him, he was soon forced to meet the Negative, advanced by no less an authority upon Prophecy and by one no less interested in Judah's Restoration than the Rev. Dr. Bickersteth. We shall therefore open up the Historical discussion of the "*Pros* and *Cons*" in this now overwhelmingly important controversy by quoting from the Third Edition of Wilson's "Our Israelitish Origin," his own

REPLY TO DR. BICKERSTETH'S OBJECTIONS.

REV. AND DEAR SIR,—

In a late edition of your work on the "Restoration of the Jews," you have very briefly brought together the various views that, up to the time of your publication, had been taken of the destiny of the Ten Tribes; and as therein you have honored mine with a larger share of attention than you have any of the others, it is perhaps but justice that I now direct the particular attention of my readers to the observations there made. I do this the more

readily, as your standing in the religious world, especially in relation to the subject of prophecy, is such, as to tell considerably either for good or for ill, according to the representations you make of matters with which they are not otherwise acquainted. Many do not think very deeply, and are glad to find one like yourself, a father in Israel, to perform for them the important service of examining evidence, and declaring what is truth. Believing also that you have, from your preconceived notions, been led too hastily to judge of this matter, I am desirous of recalling your attention to the subject; and, in order to do this, I purpose now, God willing, to point out the inconclusiveness of your reasoning, and the propriety of your giving a more favorable verdict. Should this end not be obtained, still the result may be good, as many will doubtless be convinced of the untenableness of your position; and so become less disposed to trust in man, and more inclined to examine for themselves whether these things are so:—so may they be led to trust more entirely upon the teaching of the Father of Israel, as given to them in his word. Your words are:—

DR. BICKERSTETH'S STATEMENT.

Calmet has a Dissertation prefixed to the Book of Chronicles, 'On the Country to which the Ten Tribes were taken, and on that in which they now are;' giving various opinions to his day, and giving his own opinion, that the ten tribes gradually returned, and so fulfilled the prophecies. Mr. Wolf's 'Journals,' from 1831 to 1834, contain many interesting particulars respecting the Jews in Armenia, Persia, Khorassaun, Toorkestaum, Bokhara, Balk, Affghanistan, Cashmeer, and Hindostan. His idea was, as the result of his inquiries,

that the chief body in the East was at Lassa, in China. In various parts of the East, (see for instance *Jewish Intelligencer*, December, 1840, and Buchanan's 'Researches,') there appear to be remnants of the Ten, as well as of the Two Tribes, but in a very degraded state. It will hereafter be really an object of great interest to the Gentiles to search them out, in order to bring this *scattered and peeled people, who have been meted out and trodden down, as a present to the place of the name of the Lord of Hosts, the Mount Zion.* (Isa. xviii.) If part of the ten tribes are in China, it is singular that both those countries, Palestine, and China, should at this time—December, 1840—be so remarkably brought under the attention of Europe! May we be delivered from all unrighteous aggression, and made instrumental, as vessels of mercy, in accomplishing the purposes of God's love to our fellow-men.

"It may be right here to notice Mr. Wilson's recent work on our Israelitish Origin. I have read it without any conviction. Believing with him in the same hope of the restoration of Israel and the personal reign of our Saviour, I cannot but regret that so pious a writer should, on so scanty a foundation, seek to establish a system which appears to me to confound the distinct situation of Jews and Gentiles, and the peculiarity of the divine love in the times of the Gentiles. However, his work may be useful in calling attention to the subject, and suggesting thoughts to other minds; his system is, in my view, unsupported in its proofs, and contrary to the plain testimony of Scripture. Instead of blindness in part happening to Israel, and the fulness of the elect among the Gentiles now coming in, this view would make, in the whole of the Gentile dispensation, Israel the seeking people, and the Gen-

tiles the blinded people, and destroy the contrast of the apostle between Jews and Gentiles. The sovereignty of God on this hypothesis, would be resolved into almost a carnal and mechanical selection of one family, instead of that largeness and fulness of love which the Holy Scriptures reveal, which has no respect of persons, but deals both righteously and graciously with the whole human race. There appears more reason to think there is a foundation for the opinion that the original American Indians were of the ten tribes, as shown with a good deal of apparent evidence in Mrs. Simond's 'Ten Tribes Identified,' but we have no certainty yet respecting them. The Rev. J. Samuels, in a volume entitled, 'The Remnant Found, or the Place of Israel's Hiding Discovered,' endeavors to show that the Jews of Daghistan, on the Caspian Sea, are the remnant of the ten tribes; and his own evidence of this is brought forward. They were visited by him in 1837 and 1838; but in any case this can only be a fragment of the whole. Finn's 'History of the Jews in Spain and Portugal' contains much valuable information."

THE DEFENSE OPENED.

That you are, with many others, beginning to see the importance of the subject, is indicated by your observing with regard to the Ten Tribes, that "it will hereafter be really an object of great interest to the Gentiles to search them out." To have contributed to produce the conviction that the people more particularly pointed out as the objects of blessing the house of Israel—divorced from under the law, in order to be espoused to the Lord according to the terms of the Gospel dispensation—to have helped to produce the conviction that this people, so

truly and everlastingly loved of God, are really of some importance, is indeed consolatory: but the pleasure thus afforded is much diminished by the ignorance still prevailing on the subject; and which is sufficiently evinced by your avowal of the purpose for which you think they are to be sought out. It is in order, you say, "to bring this scattered and peeled people, who have been meted out and trodden down, as a present to the place of the name of the Lord of Hosts, the Mount Zion." Is this consistent with the idea of Israel's having multiplied as the sand of the sea previous to their predicted union with Judah, as expressed, Hos. i. 10, 11? Is this consistent with Ephraim's having grown into the promised fulness of nations; and, together, with the thousands of Manasseh, having pushed the people to the ends of the earth—so that at the time of their Restoration, the nations shall see and be confounded at all their might? No, the Lord will perform the truth to Jacob, the mercy to Abraham, which He hath sworn unto our fathers from the days of old. The recovery of Israel from Egypt is to be eclipsed by their Restoration from the north country. Were they then presented to the land as a miserable fragment, under the degrading patronage of their Egyptian taskmasters? Was it not in power that they came forth, under the immediate guidance and blessing of the God of Israel?

THE PEOPLE SCATTERED AND PEELED.

It is true that in Isa. xviii. the promise is given that the present *of* a people scattered and peeled shall be brought unto the Lord of Hosts: but look again at the last verse of that chapter, and you will find, that this present is not to be brought by a mere Gentile people: it is to be "*from* a people

terrible from their beginning hitherto, whose land the rivers have spoiled," as truly as it is to be "*of* a people scattered and peeled." * And the people terrible from their beginning hitherto, are of the same stock as the people "scattered and peeled;" but they are not the same portion of the people. There is the same distinction marked in the closing verse, as that which is, throughout the Scriptures, made between the case of Israel and Judah. The people *of* whom the present consists are the Jews; the people *from* whom the present proceeds is Israel, whose land the rivers have spoiled: by which expression we are led back to Chap. viii. 7, 8, of this same prophet, where the spoiling of the land of Israel, as well as of Judah, is described as commencing with the Assyrian invasion; when the waters of the river, strong and many, swept away the house of Israel forth of their land. The outcast house of Israel, terrible from their beginning hitherto, shall extend favor to the distressed, the scattered, and peeled children of Judah. Israel, as having renewed their strength in the islands, and having been brought near to their God; and as having had the mystery of God's working in providence, as afore revealed in his word, opened up to them, shall be found in the possession of the abundance of the seas, and shall employ the ships of Tarshish in this labor of love. See Isa. xli., lx., etc.

You say you have read my work without any conviction. I leave it with your own conscience to judge of the fact as to whether you have really read † the book, or merely glanced over some partic-

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* See Study No. Seven, pages 11–15.

† To "Read, mark, learn, and inwardly digest," is to READ.
C. A. L. T.

ular portions. But of this I can well judge, that you have not paid attention to all that is contained even in the beginning of the book; else you could not have made some of the statements contained in the foregoing extract. I earnestly again request, as I did before in the preface, that you read the first six lectures, which chiefly consist of reasoning with regard to the scriptural expectations we should form, as to the so-called lost house of Israel. You cannot know whether a people be indeed the people of the promise until you have seen what is really promised respecting them. God will honor his word, by making it the chief instrument in removing the veil that hath been spread over all nations.

You say that you believe with me in the same hope of the restoration of Israel, and the personal reign of our Saviour. With regard to the latter, it is probable we are much of the same mind. Neither of us, however, came all at once to the conclusion at which we have arrived on this subject. You at first listened to the doctrine of the personal reign of Christ as unbelievingly as you have since regarded our Israelitish origin; and I trust that it was not a vain expectation which I have heard expressed, that your change of opinion will be as complete in the one case as in the other.

DR. BICKERSTETH CONFOUNDS ISRAEL WITH THE JEWS.

With regard to the restoration of Israel there may yet be a considerable difference of opinion between us, if you look upon this as identical with the restoration of the Jews. I see it promised, not that Israel, by the Gentiles, shall be restored as a people scattered and peeled, as a kind of minor accompaniment to the Jews in their restoration,

The promise is, that Judah shall walk with Israel, when they shall come together out of the north country. I see that when the Lord shall manifest himself in fulness as a father to Israel, He will declare Ephraim to be the first-born. I see that the desolate woman that was given a bill of divorcement and sent away, is to have many more children than she which remained under the marriage covenant according to the law—(see Isa. liv.). I do not believe that the Gentiles, merely such, will restore Israel; but that the Lord himself will do this; and that he will be found to have put his first-born, Ephraim, in a position of blessing the Jews, as well as of ministering blessing to all Israel, and, indeed, to the whole family of mankind.

The notice you take of the piety of the writer makes me feel regret that I do not more deserve the character. This, however, I can say, that what of the fear and love of my God I do possess, impels me to take his word as my guide in all such matters; and distinctly to avow what I receive therefrom, however I may, in so doing, have to oppose those whom I have the greatest cause to esteem, because of their abundant labors in the cause of God, and because of their rich manifestation of the Spirit of my dear Lord.—Nay, there may, in such cases, be the greater necessity for clearly vindicating the truth; as error is never so much in danger of fixing its deadly thrall upon the meek of the earth, as when associated with so much Scripture light, and Christian virtue, as in the case of the honored servant of God I am now addressing.

You speak of my system as having "so scanty a foundation." You have not, however, pointed out any one respect in which the foundation is deficient,

And this I can with confidence say, that there is not a single mark whereby, according to the Scriptures, Israel were to be known, but what is to be found in connection with the people I have identified, as those contemplated in the promises made unto the fathers, the people pointed at by the prophets, and whom the good Shepherd of Israel came to seek and to save: that having raised up the tribes of Israel, he might also be for salvation unto the ends of the earth. (Isa. xlix. 6.)

ISRAEL BEREFT OF THEIR OWN OLIVE-TREE.

You have said that my system appears to confound the distinct situation of Jews and Gentiles. Now it appears to me, that you here confound Israel with the Jews; and bring the former under the latter denomination: for this you have, as far as I understand it, no warrant whatever from Scripture.—It is true, that the Jews are a portion of Israel; but Israel were not, and are not Jews; and as it was never said they would become Jews, but was clearly predicted, that the name of being the Lord's people, Israel, would be taken from them, it is clear they must be looked for as bearing the name neither of Israel nor of Judah, but of Gentiles. It is not until they are as the sand of the seashore; and until, in the place they were called Lo-ammi, or Gentiles, they are acknowledged as the sons of the living God, that they are to have the Jews joined unto them. And as you confound Israel and Judah, that the Lord hath so clearly distinguished, so do you separate what God hath joined.* God hath said by his apostles, that any Gentiles, that are saved during the present dispen-

* An old adage in a new form, what God hath *separated* let no man join together! C. A. L. T.

sation, are as branches of the wild olive, inserted among the children of Israel, the natural branches; with them, and not to their exclusion, to partake of the root and fatness of the olive-tree; yet you would take from Israel their own olive-tree, and make it peculiarly Gentile. No such peculiarity of divine love do we find spoken of in Scripture. When the Lord turned away from treacherous Judah, at the commencement of the Christian dispensation, it was after backsliding Israel that he sent his word into the north country. True, Israel were not bearing their name at that time any more than their father was known to be Jacob, when he stood before Isaac in the reception of the blessing.* Men, as being wise in their own conceits, may have designed the blessing for another; but it has nevertheless fallen, according to the appointment of God, upon the son of promise. It was because the desolate woman was in the northern wilderness that there is evinced such peculiarity of divine love in the times of the Gentiles, as that all the divinely recorded journeys of the apostles, and all their epistles, and the Apocalypse, as well as the great outlines of Old Testament prophecy, stretch out towards that part of the world we inhabit, as is noticed in Lecture Six. Here, indeed, is peculiarity of divine love, enabling the Lord now to say in truth unto outcast Israel,—"Yea, I have loved thee with an everlasting love: therefore with loving-kindness I have drawn thee."

USEFULNESS OF THE SUBJECT.

"Our Israelitish Origin" has been useful in more than "calling attention to the subject, and sug-

* This is a significant point, the type is intentional and the parallel wonderful! C. A. L. T.

gesting thoughts to other minds." It has to many, I am happy to say, opened the great plan of divine Providence, evincing the most perfect unity of design, in accordance with the revealed purposes of God, throughout the Holy Scriptures from Genesis to Revelation. The whole of both the word and the working of God, have become delightful matter of study to many, unto whom they appeared dark and wearisome before: yet of the system which has been the means of producing this, you say, that it is in your view "unsupported in its proofs, and contrary to the plain testimony of Scripture." What meaning you may have intended to convey by the expression, "unsupported in its proofs," I cannot well say. My proofs have been the whole tenor of Old Testament prophecy, and the whole outgoings of the divine love under the New Testament dispensation: and I have shown that the facts of the case, as declared in history, and that even the modern discoveries of science, are all consistent with the view; and are thereby accounted for satisfactorily, which otherwise they are not.—If you mean to insinuate that I have made statements as to these matters which I cannot substantiate, then be so kind as to point out any of these that I may correct them. But if you cannot make good your charge, and you are found bearing false witness against one, however humble, whose single aim is, I trust, to show forth the truthfulness of the Good Shepherd of Israel, then I pray God may forgive you. If by "unsupported in its proofs" you mean to say that no one among the great, or the learned beyond the sacred Scriptures, had in all points advocated the views, with regard to Israel, which are advanced in my lectures, I willingly plead guilty to the charge. How else could Israel

have been lost as to name until the time appointed? How else could God, in this matter, destroy the wisdom of the wise, and bring to nothing the understanding of the prudent; and make use of the base things of this world; yea, and things that are not, to bring to nought things that are; that no flesh should glory in his presence? And so as that the exclamation (Rom. xi. 33–36) might most truly be made upon the discovery of Israel; when the blindness, in part, which has happened unto us, should be removed: "O the depth," etc.

CONFESSION OF OUR ISRAELITISH ORIGIN.

I might plead that the great and the wise, as well as the unlearned and the mean, of this nation, have before God, been constantly acknowledging their Israelitish origin; but I fear this has been in great ignorance with all classes. The English nation have, according to their common ritual, been constantly saying, "We are his people, and the sheep of his pasture;" and so they have proceeded to confess the sin of their fathers, as tempting God in the wilderness. And so also have they been acknowledging the wonderful works of God unto Israel, saying, "O God, we have heard with our ears, and our fathers have declared unto us, the noble works thou didst in their days, and in the old time before them." And they have been adopting as their own the words of the Virgin, saying, "He, remembering his mercy, hath holpen his servant Israel, as he promised to our forefathers, Abraham and his seed forever." Can a plain Englishman, holding the principle of the literal interpretation of Scripture, use language like this, still regarding himself a mere Gentile and not truly an Israelite?

Your view, you must surely confess, is distinctly

contrary to the plain testimony of the Prayer-book, the highest authority, as I suppose, which you acknowledge next to the Holy Scriptures. Supposing it to have been purposely framed to express my view, could it have been more in point? But as I have shown that your view is contrary to the plain admissions of the Prayer-book, so you say that my view is contrary to the plain testimony of Scripture. Thus you would place matters, so as that you must either give up the Prayer-book or the Bible. Now my view would so place you as that you may in truth, and not merely with the mouth, acknowledge your descent from Abraham. It is an easy matter to prove, that the Scriptures are as uniform in their recognition of the Israelitish origin of the English, as is the Book of Common Prayer.*

SKETCH OF OUR ISRAELITISH ORIGIN.

Upon taking a view of Israel, in their calling, and their training, we shall see that there were circumstances connected therewith, leading directly to the conclusion, that this people were designed for important purposes; not for themselves alone, but as related to the whole human race:—that they were in fact a seed to be sown among the Gentiles—a seed in whom all the nations of the earth were to be made blessed. We shall see that for this purpose they were educated in the most wonderful manner, both in the three great Patriarchs, Abraham, Isaac, and Jacob, individually; and in the nation generally, in its three grand stages—in Egypt, in the Wilderness, and in the Promised Land; and there under three grand dispensations, the tabernacle, the temple, and the

* The *Argumentum ad Episcopalem!* C. A. L. T.

prophetic. We shall see how admirably the circumstances, in which Israel were *all along* placed, were calculated to draw out into healthy and vigorous exercise the several faculties of the human mind, intellectual as well as moral, fitting his people for becoming the leading people over all the earth. *

And, when we look further we shall see that these expectations, formed from the calling and history of Israel, are amply borne out by the prophetic word; which abundantly confirms the numerous promises solemnly made unto the fathers: that of Israel a multitude of nations should come, who would be at the head of all the people of the earth; and through whom a blessing would be ministered to all nations. We shall see that this prophetic word points directly northward and westward; and, particularly, to these isles afar off, as being concerned in the fulfilment of those promises. We shall also see that this is the time when the discovery of Israel may be expected to take place. In order to see how all this can be, we must notice the separation of Israel from Judah, the subsequent loss of Israel, or the ten tribes in the north, so as that hope with regard to them appeared to be utterly cut off. These things were clearly contemplated by the Spirit of prophecy: but their recovery also is as clearly foretold, which shall be like life from the dead; when Judah shall be joined to Israel; when they shall be made *one* instrument in the hand of the Lord for the distribution of his grace, and the showing forth of his glory. It must be considered that we have to look for Israel not as entirely distinct from other people. With regard to the tribe of Judah, the portion of it

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* See Studies Nos. One and Three, OUR RACE SERIES.

which inherited the blessing in the days of the apostles, became blended with the Gentiles: and only that portion of it which inherited the curse, and which had been previously mingled with the worst portions of the Gentiles, the Canaanites and Edomites, remained distinct.*

BLINDNESS HAPPENED TO ISRAEL.

We are to expect blessing for Israel, not as remaining entirely separated from other people, but as being made one with them in the Lord. God will display his truth in raising up according to his promise, the instrument; and then he will show his goodness in the making use of that instrument as a blessing unto all. When we survey the workings of God in providence, we shall see his wondrous truth and faithfulness, in the fulfilment, to this time, of the prophetic word: Here, in the north, at the termination of the prophetic line of empires, at the time and in the circumstances predicted, do we find a people possessing all the marks of Israel. They are a people wonderfully dealt with and eminently blessed. Their origin, and the origin of their wise institutions, are unaccounted for. They come from the same quarter as that in which Israel was lost, and their boasted institutions were the appointments of Moses; and this superiority of intellectual and moral constitution, is the result, as we shall see, of that wonderful training which Israel received from their great Teacher, in the days of old.*

God's object, it may be remarked, has been, not to preserve perfect distinctness either in the tribes or in Israel. Distinctness was necessary in the training, and for witness, in the fulfilment of the

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* See Studies Nos. One, Three, Four, Five, OUR RACE SERIES.

prophecies respecting them as a particular people. But these objects being accomplished, the next is the good they are to serve for mankind, both as acting with and towards other people. In order to this, they have been most favorably placed hitherto; and they are yet to be more favorably placed, as being given to possess that land which was promised unto their fathers, and which, as we shall see, is the most admirably situated with regard to all lands, and all races of mankind—all climes, and all the productions of the earth. A position evidently designed to be the centre of universal empire; but hitherto unoccupied as such; although trodden under foot, of all the great masters of the world from the Assyrian downward. The Babylonian, the Persian, the Grecian, the Roman, the Saracen, and the Turk, have all trampled this land under foot; but none of them have, in the fulness of the blessing, possessed it. The possession is reserved for the people that should be created for the praise of Jehovah: with whom, and for whom, he hath indeed done wonderfully; and who have actually already come into such close connection with the land as that they have twice restored to the Turk, that which is rightfully their own: "Turn again, O virgin of Israel: turn again to these thy cities." *

It is well you have condescended to point out the respects in which this "system" is contrary to Scripture. It would not, you think, allow of blindness, in part, happening to Israel. Now I am clearly persuaded that it does most clearly prove blindness to have happened to Israel. Is there no blindness in the case of a people, in whose hands have, for centuries, been the Scriptures, that throughout

* See Studies Nos. One, Three, Five, and particularly Seven, part iv.

testify of all that the Lord hath done, is doing, and will do, with regard to that same people; and yet they have known nothing of the matter? At the same time they have, in their Common Prayer, been uttering words the same as if their eyes were open, to see out of obscurity and out of darkness; to see the word and the working of God as testifying in harmony of his everlasting love to themselves as the children of the promise. If this be not blindness in part I know not with what darkness of understanding you would be satisfied.

But farther, you insinuate that my view does not allow that the "fulness of the elect among the Gentiles" is now coming in. I suppose you refer to Rom. xi. 25, which, however, does not contain the expression you use. You have pressed the doctrine of election into your service here, where nothing is said directly with regard to it in the text. The expression is, "Blindness in part hath happened to Israel until the Fulness of the Gentiles be come in." Now the question is, what is meant by this expression, "Fulness of the Gentiles?" And when we find, from Gen. xlviii. 19—(see marginal reading and Hebrew text)—when we find that this is one of the great promises made with regard to the very people with whom I identify the English; who have been introduced into the participation of such blessing, as that the Lord hath not dealt so with any nation, we need be at little loss to know to what Old Testament prophecy the apostle here refers. It is not of mere Gentiles, but of the "Fulness of the Gentiles" to come to Ephraim, that the word of God here speaks.

GOD'S ORDER OF BESTOWING BLESSING.

It remains for you to show how the Lord is *also*

to be for salvation unto the ends of the earth, after having raised up the tribes of Israel, if the tribes of Israel are not to be enlightened until the fulness of the Gentiles, as you understand it, have come in ! ! The view that Israel are not to be saved until all the elect of the mere Gentiles that are to be saved are come in, is, I am bold to say, altogether without foundation in Scripture. No ; it is of Israel he hath said, " This people have I formed for myself ; they shall show forth my praise."—" Thou art my servant, O Israel, in whom I will be glorified." Yes ; Ephraim, chosen of God to the place of the first-born, and since cast out among the Gentiles, and long confounded with them, is being brought into the Little Sanctuary, to the Holy of Holies, which the Lord said He would Himself be to them in the countries into which they should come. (See Ezek. xi.) And Ephraim having received blessing from Him that sitteth between the Cherubim, shall be honored with the ministration of blessings unto his brethren, so that All Israel shall be saved. And the Lord, having raised up the tribes of Israel, the house of All Israel will also be for salvation unto the ends of the earth. Yes, at length even the Gentiles shall have their eyes opened, and come unto the Lord from the ends of the earth, saying, " Surely our fathers have inherited lies, vanity, and things wherein there is no profit." Such is the order of blessing. A portion of Israel, the believing Jews, were made the means of blessing a portion of the Gentiles ; and the Roman Gentiles being made the means of conveying the light of salvation unto out-cast Israel, as being brought out into the northern wilderness, All Israel shall be made the means of surrounding the whole earth with blessing.

You say that my view makes Israel the seeking

people; and so you will find the Scripture does make the tribes of the Lord's inheritance the seeking people, and that at the time when their natural connection with Abraham is not known, when they are not to be acknowledged as Israel, as you will find from the words which they seek unto the Lord, Isa. lxiii. 15-19; lxiv.—This is the hitherto unknown house of Israel, as contrasted with Israel recognized as such. It is between these two houses of Israel that the Lord makes the contrast, Chap. lxv. 1, 2; and such contrast is elsewhere made in Scripture, as when the Lord said to Jeremiah, "The backsliding Israel hath justified herself, more than treacherous Judah."

I do not, as you say, destroy the contrast between the Jews and the Gentiles; but this I say, that you confound the house of Joseph with the house of Judah, which you ought not to do. You are never, in Scripture, directed to look for the former among the Jews, but among the Gentiles.—They are "the fulness of the Gentiles," and as such, are, indeed, frequently contrasted with the Jews in Scripture. Wanting this key, so clearly held out to you throughout the Word of God, you could not but remain under the infliction of that blindness in part which hath happened unto Israel.

THE PURPOSE OF GOD AS TO ELECTION.

You say that "The sovereignty of God, on this hypothesis, would be resolved into almost a carnal and mechanical selection of one family, instead of that largeness and fulness of love, which the holy Scriptures reveal." Is this language consistent with your having changed the words of the apostle, "Fulness of the Gentiles," into "Fulness of the elect among the Gentiles?" Surely you did not introduce election in words, in the beginning of

this paragraph, in order to deny election altogether in point of fact, in all that you were afterwards to say on the subject. This would be using an artifice, with which I will not accuse you. Yet, unless you explain yourself farther, you may, to a simple-hearted reader, seem to have done this. Those who have observed the inconsistencies of human nature, and especially of theologians, writing on prophecy respecting the Jews, need not, however, have recourse to any such uncharitable hypothesis. I wish you to consider that it was not I, but God, that chose Abraham, and his seed forever, and that made with them an everlasting covenant; the promises of which, Christ did not come to take away, but to confirm. And I do see greater largeness and fulness of love in God's leading about and constructing a people, and preparing them afore as vessels unto glory, and then casting them out among the nations, to be afterwards, as placed in the most favorable localities, used as instruments of communicating blessing to the whole family of man :—More blessing I see in this, than if he had indiscriminately sent his word to any quarter from Jerusalem—and not from Jerusalem, round about to Illyricum—directly north-westward, in the direction of the people he had prepared for his Name, and of whom he speaks, saying, "I have chosen thee, and not cast thee away."

GOD'S WAYS VINDICATED.

Do you mean to say that God deals unrighteously and ungraciously with the human race, in making an election, whether of individuals or of nations, to be his special messengers or ministers of blessing unto others? Or do you intend to deny that in point of fact he has not specially sent his word

into the north country, after Backsliding Israel?—I call upon you to answer how else you can account for the existence of that law of Providence, as constant as the laws which regulate the movements of the heavenly bodies, according to which the whole tide of blessing hath flowed in the direction of the nations I have identified with Israel. And surely you will not maintain that the coming dispensation will show God to be ungracious and unrighteous, because Israel will therein be so exalted in the general ministration of blessing! Why should not the God of Israel be allowed, out of his free mercy, to place Ephraim, his first-born, in the position appointed him, and for which he hath for ages been preparing him, by his providential dealings? Why should the God of sovereign grace not be permitted to give to whom He will, the fitting qualifications for the service unto which he is pleased to call them? God will do all his pleasure. Yes, the Lord hath so far fulfilled his words, "I will allure her and bring her into the wilderness, and speak comfortably unto her." He hath sowed her to himself in the earth; and he hath mercy on the outcast house of Israel, that had not obtained mercy:—upon Israel, as distinguished from Judah; compare Hosea, Chap. i. 6, 7, with Chap. ii. 23. The name of his people was taken from them, but He is now saying unto them, "My people!" And may they, as knowing him to be indeed wonderful in counsel, and excellent in working, speedily be brought to say unto Him, in the fulness of their hearts, "My God."

NOTICE OF VARIOUS VIEWS.

As to other views you say, "There is more reason to think there is a foundation for the opin-

ion that the North American Indians *were* of the ten tribes, as shown with a good deal of apparent evidence in Mrs. Simon's "Ten Tribes Identified." —I had examined Mrs. Simon's view long before our Israelitish origin was made known to me; but, however desirous I might be to see that at which the word of prophecy pointed, I certainly saw there no fulfilment of it. There was no evidence that they were a seed the Lord had blessed. They were not taking root downward, and filling the face of the world with fruit, as was predicted of Israel, whilst their own land would be forsaken and left like a wilderness. Here, at least, I can heartily accord with you in saying, that "we have no certainty yet respecting them." The injustice of the comparison you have ventured to make, between such a view and that I advocate, you will, I trust, yet be led to acknowledge.

With regard to the remnant said to be found by Mr. Samuel, the people in Daghistan, on the Caspian Sea, which you say were visited by him in 1837 and 1838, I believe there is as little certainty; and supposing they really had been visited by him, the Editor of his work acknowledges that their existence, as described, would not at all affect my argument.

As to the Nestorians, since described by Dr. Grant, they may indeed be those ready to perish in the land of Assyria: but they cannot be the fulness of the nations to come of Ephraim; and who were to be received into the blessing, not in the countries into which they were taken, but in those into which they should afterwards come. What you say with regard to the remnant said to be found, may well be said of the Nestorian community: "In any case this can only be a fragment of the whole."

It remains that I notice China, with regard to which you seem to have some expectation. You observe that "if part of the ten tribes are in China, it is singular that both countries, Palestine and China, should at this time (December, 1840), be so remarkably brought under the attention of Europe." China is, I believe, the last resource of the unbelievers of our Israelitish origin. The only proof, as far as I know, of Israel's having gone into China, is very unreasonable. It is not derived from the Bible, but from * the apocryphal book of Esdras, where we are told, that after the ten tribes had been taken across the great waters by the Assyrians, they resolved to go into a farther country. And so, passing the springs of the Euphrates, they went a long journey of a year-and-a-half, to go into a land wherein man never dwelt, that they might there serve Him whose service they had so neglected in their own land. By their being said to pass the springs of the Euphrates, it is supposed they went eastward. But any one, by looking at the map, may see, that, as being by the Assyrians carried away beyond the great waters, into the cities of the Medes, they were already eastward of the Euphrates; and needed not to repass it at the springs, except as passing north-westward, in the direction pointed out in the following Lectures: and whither the good Shephard, who came to seek and to save that which was lost, hath followed them in the whole ministration of the Gospel; as well as with all the blessings of his providential goodness: so that he can in truth say, "I have chosen thee, and not cast thee away."

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* (A mistaken conception of —)

C. A. L. T.

PRACTICAL USE OF THE SUBJECT.

And surely the Lord's thus accomplishing his word, in leading his people "in a way they knew not," and in, at length, making "darkness light before them, and crooked things straight;" in preserving them through so many great and strange revolutions, making an end of all the nations among whom they were scattered, but still preserving and increasing them:—from so small a beginning, enlarging them even unto all the ends of the earth; and, from the gates of death, raising them up to make them the head of the heathen;—in giving to them, in these last days, all the advantages he said he would bestow, so that there hath not failed one good thing of all that the Lord had said he would do for them:—Surely the truth and the mercy of God towards the children of Israel, convey no barren lessons to *us:* to those in whose behalf God hath so manifested his wisdom, his power, and his goodness. Surely we are thus instructed that nothing is too hard for the Lord, and that we may henceforth fully confide in him in every strait. That we have only to avoid sin and unbelief, which brought such overwhelming calamities upon our fathers; and obediently trust in that Almighty Saviour, who hath, according to his word, delivered Israel thus far out of all their ills, and brought them into this state in which they may reasonably indulge in an expectancy as to the full accomplishment of all his promises. Surely we are taught that there is no wisdom, nor might against the Lord; and that our wisdom is to have the mind of Christ; and our might is in leaving ourselves in his hands, to be the instruments of his good pleasure, towards the children of men, for

good unto all. Surely if God hath been working in all these things according to his word, although man perceived it not—working according to his written word, which we held in our hands, and yet we perceived it not; but doubtfully regarded this word, as if there were no unity in the designs of God Eternal, nor power in the Almighty to accomplish that which He had promised unto our fathers: surely, if thus we have been darkness, whilst the Lord hath been light about us;—surely we shall henceforth mistrust ourselves: and we shall not implicitly confide in any creature, however raised in the world, or exalted in wisdom, or honored even in the cause of God: but we shall say, Let the Lord alone be exalted; God is my refuge; and underneath are the everlasting arms.—Surely now it shall be said, as in Isa. xii. 1-3—"O, Lord I will praise Thee. Though thou wast angry with me, thine anger is turned away, and thou comfortedest me." And surely we shall now in truth address ourselves to the work appointed us—even the proclaiming the praise of God among all the people of Israel, as in v. 4, and even unto all the earth, as in v. 5. And especially to the house of Judah, the first, who shall be the last, but not the least, as showing the salvation of Israel. v. 6.

But, alas! although God has been thus far so good, how ungrateful have we been! We look upon the body of Israel, but as yet we may almost say, "No breath is therein;" no harvest of Israel, like to the first-fruits of Judah, has as yet been enjoyed. We are, however, promised, that God shall most assuredly accomplish to scatter the power of the holy people. He will bring them together, and put his Spirit within them, and declare them to be his people, and He will be their God.

This resurrection of Israel, after having been lost, and buried, and scattered, is most justly in Scripture held forth as a grand type of the resurrection of the bodies of the individual saints, just as the resurrection of the Saviour was a grand pledge of this resurrection of Israel. And thus the words which are in the Old Testament used with regard to the resurrection of Israel, are in the New applied to the literal rising up of the saints from the dust of death. Compare Hos. xiii. 14, with 1 Cor. xv. 54-57; the same omniscience, faithfulness, and power, are manifest in the one instance as in the other. This grand subject of prophecy, which has a special reference to the loving-kindness of Jehovah, and the spiritual life of his people thence resulting, has thus also, a prime reference to the two grand supports of this life, the objects of our faith and of our hope:—our faith, which looks back to the death and the resurrection of Jesus: who, at the same time that he made atonement for our sins, was confirming the promises made of God unto the fathers, with regard to their natural or literal seed, whose national death had taken place; and who, after two days and a half, would be raised up, and made to stand in his sight. In regard to all which, this subject points forward to the object of our hope: to the appearing of our Lord in glory, and our own individual resurrection from the grave, with the whole body of the redeemed people of God, to share, fully and forever, in the glory and blessedness of our already risen Head.

IMPORTANT ASPECTS OF THE SUBJECT.

This subject has important aspects. It is calculated to draw the whole house of Israel into love and unity with each other, in self-distrust and mutual

forgiveness; for *all* have been blind, and yet all have had *some different portion of the truth.* It is calculated to bring them into humble and holy effort for the good of the whole human race; for that, as we have seen, is the purpose for which they have been raised up, and not for proud oppressive pre-eminence. Seeing that such must be the results of this important truth respecting Israel, can we wonder that the subject occupies so overwhelming a portion of the Old Testament Scriptures? And seeing that this subject has not been understood, can we wonder that these Scriptures have been left in comparative neglect? They have been like a maze of sentences, expatiating as if in rhapsody upon a subject of which the mind had formed no definite idea: and which sentences have consequently been variously, and in all cases, but dimly shaped out by the various imaginations of men. And truly, when the Lord hath done his marvellous work, even a marvellous work and a wonder, he will shame all human wisdom, and, in that day, shall the deaf hear the words of the book: See Is. xxix. 18, 19. Most true it is that the consideration of this subject is necessary to the understanding of the great body of the Old Testament Scripture, which chiefly consists of details of the Lord's various training of Israel, and prophecies respecting what would be done with, and by them, in after ages. This view is equally necessary to an understanding of the course of Providence generally, and of the things that have happened, and are happening, to these kingdoms in particular. The origin of nations—the scattering of peoples, and the revolutions of empires—the formation of many of the most important national characteristics in politics, religion, and civil manners, are otherwise all involved in obscurity; but thus they

become light—thus the grand connecting links of history are discovered and gathered up; and all the nations are shown to be debtors to Israel, and Israel shown to be debtors to all the earth.

GOD'S WISDOM MANIFESTED.

But, after all, there seems to be wisdom in God's hitherto hiding from Israel his true origin. It would at first, perhaps, have been an embarrassing matter to have employed these nations in the multiplication of Bibles, and in the spreading them abroad among all nations, had they been made acquainted with the fact that they themselves are the people with regard to whose origin and destiny so much has been said in the Scriptures. The witnesses have been transmitted as if silently, to all nations, without its being known what they would testify in this respect; and then shall they all with, as it were one voice, although in every language under heaven, proclaim the wonderful works of God in his dealings with Israel. Then, astonished at our own stupidity, and the Lord's great goodness, our mouths shall be filled with laughter, and our hearts with rejoicing. And even they far off among the heathen shall say, "The Lord hath done great things for them!" And we shall say, "The Lord hath done great things for us! We are glad!"

That you may soon see and admire the marvellous goodness of our God toward the house of Israel, according as he spake unto our fathers from the days of old; and that you may thus be the better prepared to state clearly, and vindicate fully, his truth, is the heart's desire of yours in the love of our dear Lord Jesus.

J. WILSON.

THE FINAL DAYS OF GRACE.

THIS controversy between Dr. Bickersteth and John Wilson attracted but little attention at the time, and the merits of the latter's arguments were lost on sleepy ears. For "the tarrying time" drew on apace, and so from Wilson's day down to that of Edward Hine, some thirty years later, we hear but little either of the Identity topic, or of the Advent. Even those who accepted one or both of these truths soon fell into the slumber state.

The world, of course, did not go forth in 1843 to meet the Bridegroom,—there was no intimation in the Parable that they would;—as a matter of fact, even the Orthodox Church viewed the appearance of Miller and Wilson, and of their respective followers, as the outcome of abnormal conditions, and characterized their interpretations (always miscalled "predictions") as "altogether premature, if not wholly unwarranted." Probably in their hearts they were at first prompted to "write," as St. John was at the voices of the "Seven Thunders"; but as all things come of God, they were forbidden (that is, not suffered) so to do. Nevertheless, the Little Book was eaten, and thus another season of prophecy predicted.

In the meantime it has been pretty generally preached in the merely "nominal church" that the Advent is in reality a "spiritual matter" only, and

that "A personal return of the Saviour to this paltry little globe" (as if it were any smaller than when it held the fulness of His God-head on a cross!) "will never take place, except perhaps at some very remote and final judgment scene."

At last, however, the "tarrying time" is almost over, and many are beginning to perceive that even Miller and his followers were by no means wholly wrong; the fact is, they were right Chronologically, and did not know it! They were only wrong in the details of what was to be anticipated, and their followers are only wrong, to-day, in so far as they still persist in adhering to a system of interpretation which leaves the literal "Israel" and "Judah" entirely out of the case, and concern themselves with illusive hopes!

"WHO ART THOU THAT REPLIEST AGAINST GOD?" *

They fail to see that a merely "Spiritual Israel" so comprehensive as to leave no room for any future phases of the *Real One*, spoken of in Moses and the Prophets, imputes *failure!* as it were directly upon Jehovah, in that having "chosen" Israel for himself, and having "formed" Jacob for a purpose, and educated Isaac for an end, He was unable to accomplish his designs, and had, perforce, short of their attainment, to go out among the unchosen, the unformed and the untaught Gentiles, to get

* Rom. ix., the whole chapter.

radically new racial material, even a nation bringing forth the fruits of repentance. As if, forsooth, a strange nation, never under the Law, could be convicted of sin.

Now the Bible does imply that wild branches were engrafted on an ancient trunk, but these teachers would have us think that the Hebrew roots themselves are as profitless as the Fig-tree whereon the Saviour had found naught but leaves! And, as a matter of fact, God does not curse "treacherous Judah," even in the face of the Crucifixion, so severely as all that! Still less, then, "back-sliding Israel," whom he saith hath justified herself more than her sister, in a captivity from which she has never yet returned; for Israel is divorced, and clean cast out, in so far as the Mosaic Law is concerned, and in that state is free to accept the new covenant, whereas Judah has been merely put away, but cannot leave the Law.

And what saith St. Paul to such a foolish proposition as that, failing to find profit in the tents of Shem, God has cast off the literal stock and taken up with Ham and Japheth in spirit and in truth! Let us hear the Apostle of the Gentiles for himself, "I say then hath God cast away his people? God forbid! God hath not cast away his people *which he foreknew!* Have they stumbled that they should fall? God forbid! but rather through their fall salvation is come unto the Gentiles for to provoke *them* (*i. e.* Israel) to jealousy!

"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness! For if the casting away of them be the reconciling of the world, *What shall the receiving of them be but* LIFE FROM THE DEAD."

Now of whom, pray, speaketh the Apostle here? Certainly not of the "Jews" strictly so-called, who were then neither "cast off," nor "lost," nor "fallen;" and still less of the Gentiles, inasmuch as they were spoken *to* and not of—as he saith in this very epistle "I speak to you Gentiles" (that is, to you Romans!—xi. 13). But just as certainly he was speaking of some third party, and of some other part of the Hebrew nation itself—then apparently divorced from the Mosaic Law, even its Hopes, and from Him—but to the end that they might be pleaded with as though they really were of Gentile stock and lineage, and as indeed they still deem themselves to be! They were cast away, and cut off, in order that the wild Roman Olive branch might be grafted into the trunk and tried (Rom. xi. 20, 21).

And who else of God's people were left in the purview of this argument save the Lost Sheep of the House of Israel? The fact is, the Apostle, who speaks of the Jews as Jews when he means the Jews, is quite plain and explicit in this particular argument as to those of whom he then spoke!—Even of "Israel" mentioned by name several times

and of none other—upon whom blindness in part has happened even unto this day! Nevertheless, as the Apostle clearly points out, the set time for the recovery of our sight is now at hand—"*After* the fulness of the Gentiles be come in, THEN all Israel shall be saved!" But if, when the times of the Gentiles be full, the world is to be destroyed without a Millennium, wherein is Israel saved to any purpose contemplated by St. Paul, or brought within the tenor of his argument?

And how then say some among the Adventists that the end of the world is at hand, when it is merely the end of the Gentile empire. The Advent will surely follow shortly, and the King come quickly, but to what end does he come, if not to restore the sceptre to Israel, and establish righteousness upon the earth, and to govern the people with equity?

"I have no faith in those Adventists, or in any kind of prophetic students," says Dr. Joseph Wild —and we endorse him to the extent of having but little patience with them!—"who cannot discern the God-revealed distinction between the House of Israel and the House of Judah, and pass over as of no account Israel, the Ten Tribed Kingdom. Men who can see prophecy literally fulfilling in the Jews, and cannot see the prophecies belonging to Israel! Such students cannot be safe to follow. They can only forecast in part and must of necessity give unnecessary alarms."

SOUND JUDGMENT JUSTIFIED.

But John Wilson and his followers were not mistaken in what they expected, and they both knew, and proved, themselves to be Chronologically on time; and, though all who went out in 1843 were more or less disappointed, (in that God's times are more patient than the importunities of the best of men,) of Wilson and Miller, the former was by far the nearer right.

As he looked for a literal cleansing of the Holy Place he naturally turned his eyes in the direction that Daniel always did when he prayed!—and lo! at the set time it began! For behold! 1844-5 A. D. was exactly 2300 years from 3543 A. M. which marked the edict of Ezra. It was also the terminal year of the 391 years (Rev. ix. 15) which marked the destroying era of the four Euphratian messengers of Judgment upon Israel's ancient land. John Wilson actually worked towards events that corresponded with the literal predictions of the prophets, and as Chronology bore him out to the very day, his followers can still derive the fullest encouragement in pursuing these investigations.

He was not looking idly toward Heaven for "*that City*" until at least a footstool had, in some literal sense, begun to be prepared for it on earth, and he believed the Saviour's own words, that the earthly city should be trodden under foot until the times of the Gentiles had been fulfilled. He knew that the

Abomination had actually been set up in the seventh century (637 A. D., a prominent date) and his followers naturally looked for the recovery of the land to its ancient owners, in their descendants, at the end of 1260 years therefrom. For they, too, believed in the oath of Jehovah to their own ancestry, and they cannot tolerate any system of interpretation that spiritualizes these promises out of sight, or coolly takes the children's meat and literally casts the whole of it to the dogs! . . . .

Now as a matter of fact, John Wilson himself perceived that the "Millerites" were *near-sighted!* and he tried his very best to warn them to provide themselves with a supply of oil in their vessels, before they fell asleep. But he found them "foolish" and not "wise." This can be demonstrated from his own writings, and from the subsequent fact that American Adventists as a class, and who are descended from Miller, have not enough oil in their vessels even yet, in that they persist in shutting their eyes to the Identity question, and are thus forced to spiritualize seven-eighths of the prophecies in the Bible in spite of their claims as to being literalists!

AN UNHEEDED WARNING.

But first let me demonstrate that John Wilson fairly warned the American followers of Miller. In 1845 he was the Editor of an English prophetic sheet entitled "*The Time of the End: a prophetic wit-*

ness: recognizing the Israelitish origin of the English nation: and advocating the pre-millennial coming of our Lord and resurrection of the saints and their blessed reign over all nations."

There was but one clause in the above title that, then as now, was generally rejected by American Adventists—the "Israelitish Origin of the English Nation"—(Ephraim). And of course of the American fraternal one (Manasseh!) And, to the extent that they have rejected it, to that degree,* are the vessels of American Adventists empty of oil, and to that degree, therefore, are these vessels in a *dangerous* condition!—for the gas in an empty oil-can is explosive! A literal faith in a literal fulfilment of all the prophecies referring to literal Israel—as well as to literal Judah, whose age-long burden of sorrowful fulfilment of *her* portion of prophecy it would be a travesty to spiritualize!—should fill the vessel to the brim, and leave no room for any to volatilize or spiritualize into unreliable exhalations!

Now a copy of John Wilson's *Prophetic Witness* (Number 4, Jan., 1845) lies before us, and from it we quote from his still unheeded Letter to one branch of the Foolish Virgins! Foolish in that they have

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* Of course I mean *if it be true*, and I also mean that no man can know of himself if it be true or false without personal, prayerful and patient examination! Hence there is no escape from the *obligation!* And hence we re-present his argument, for we would fain persuade them to a reconsideration of their entire position.

not yet provided themselves with *sufficient* oil, if so be the Identity be true! For since they reject the Identity, or belittle its importance, they certainly take upon themselves a serious responsibility *if the God of Abraham and of Isaac and of Jacob has made it one of the most prominent subjects in Moses and the Prophets!*

John Wilson's editorial epistle is as follows: And in the spirit in which he wrote it do I re-indite it to my American Brethren in this Land of Forgetfulness (Manasseh).

TO THE AMERICAN BRETHREN, COMMONLY CALLED ADVENTISTS OR MILLERITES.

You certainly have been right in many of your calculations as to prophetic dates; and in pointing out the present time, as a most important era, to which these dates principally refer:—but you may now, surely, see yourselves to be wrong as to what you expected should occur immediately at the end of the seven times, during which Israel was to remain as cast out among the Gentiles;—at the end of the 2,300 years, until the termination of which, the words were to be closed up and sealed;—at the end of the 391 years, during which the Turk was to have the power of killing:—at the termination of these prophetic periods, the Turk, through the interference of the Christian powers, renounced the power of killing even his own subjects, because of their embracing Christianity;—at the termination of these periods the book is opened, and the Lord is giving his people to see wondrous things out of his law; and he is showing his people Israel (not the Jews) how clearly he foretold, and how exactly

he has fulfilled his purposes, both with regard to their case out of the land, and with regard to the land as lying desolate without them, whilst we have been filling the face of the world with fruit—at the termination of these periods the outcast house of Israel, Ephraim and his companions, who were so lost as to have lost their very name; but who, nevertheless, have grown, as was predicted, into a multitude of nations, and these the chief of the nations, such as the United Kingdom and the United States, are being recognized as the people whom the Lord hath in truth chosen, and not cast away. Let us look northward, and westward, and southward, and eastward, unto all the ends of the earth, and there we find our people, rapidly spreading; and, like the sand of the sea, encompassing every shore; and, in the place where it was said unto them, Ye are not my people, there it is being said, ye are "The sons of the living God." Where they were not known as Israel, but were called Gentiles, after those whose possessions they have come to inherit, there they have been made the sons of God, by adoption, through the grace, which is in our Lord Jesus Christ. And speedily also shall they be brought into the land, which was specially appointed to them, and whose desolate cities they shall surely cause to be inhabited. This was not promised to the house of Judah, the married wife, but to the desolate woman, the outcast house of Israel, who was to have many more children than she which hath an husband—than she which was not given a bill of divorcement and sent away, as was the case with regard to the house of Israel, or of the ten tribes,—upon whom the Lord had not mercy, whilst he had mercy upon the house of Judah, but who were only for a small moment to be forsaken, that

with great mercy he might gather them, and bind them to himself, according to the tenor of the everlasting convenant. See Hos. i. ii.; Is. liv.; Jer. iii., etc.

YOUR WAYS ARE "UNEQUAL."

You were right in disallowing the claim of the mere natural Jew to the inheritance promised. The Jew in unbelief is under the curse, and has no right to that which is Immanuel's land; and can be inherited with blessing only in his name. It is only as being made one with him, that the blessing can be enjoyed. You have made a noble stand against the Judaizing interpreters of prophecy; and you have vindicated the Christian's right in Christ, to lay hold upon the promises made unto the fathers. He is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh: but he is a Jew who is one inwardly; whose praise is not of men, but of God.—"If ye be in Christ, then are ye Abraham's seed, and heirs according to the promise."—You have rendered good service to the truth, in vindicating so clearly our right in Christ, to the inheritance. It is yours through faith.

But you have put yourselves in a false position, in supposing that they were chiefly Gentiles, not the natural descendants of Abraham, who were to be brought into the promised possession of blessing.—Like many other Christians, you have too much confounded in your view the two houses of Israel, and regarded them all as Jews, and have not looked sufficiently to the case of the natural branches (Ephraim and his companions), who were broken off, at the time of the Assyrian captivity, and who were, under the New Testament dispensation, to be grafted into their own olive-tree again;—the people,

who, although they were cast far off among the Gentiles, and scattered among the countries, were to be found in the God of Israel, as their Little Sanctuary in the countries into which they should come.—The *lost sheep* of the house of Israel,—the *other sheep* not of the Jewish fold;—the *children of God scattered abroad*,—the tribes of Jacob that He became a servant to raise up, and for whom also he hath specially ascended to make intercession;—for He is exalted to give repentance *to Israel*, and the remission of sins. You see the truth of the prophetic word, as testifying respecting the first coming of our Lord, as being born in Bethlehem, of the Virgin; as being the man of sorrows, and as being affixed to the accursed tree, with the hands and the feet pierced: and seeing the prophecy so literally fulfilled, with regard to his first coming, you rightly expect the same Jesus, and not another in his place, to come, as predicted, in the clouds of heaven. with power and great glory, fully to establish his kingdom over all the earth. But you are much confused as to the events which are to occur, in connection with that coming, and the establishment of that kingdom.

INCONSISTENT INTERPRETATION.

You see the literal fulfilment of the prophecies, as to the punishments that fell upon Israel, in their destruction from off the land of their inheritance; and in the lamentable condition of the people, bearing the name of Jews, since their rejection of Christ as their King,—since his declaration that the kingdom should be taken from them, and given to a people bringing forth the fruits thereof.—So far you are right; but why should you not go forward with the same principle of interpretation? May you

not reason that, as truly as the threatenings have been literally fulfilled in the casting out of Israel, so truly shall they be fulfilled in their ingathering? and that as truly as the Jews, who remained under the curse of a broken law, have been a hissing and a by-word among all nations, so truly may the other house of Israel, which was divorced from under the law, and cast out, so as to be sown among the nations, be looked for according to the promise, as having taken root downward, and as filling the face of the world with fruit? Why should you not look for the desolate woman, that was put away? the wife of youth, that was refused? the same that was thought forsaken, and from whom the face of the Lord was hid, when she was given to be trodden under foot, like the mire of the streets, at the time of the Assyrian invasion?—Why should you not look for this outcast woman as having forgotten the shame of her youth and as remembering the reproach of her widowhood no more? She was to have as her husband her Maker, the Redeemer, the Holy One of Israel, the God of the whole earth. As truly as she was scattered, why should you not look for her to be gathered with great mercies? As truly as the Lord had not mercy upon her, but utterly took her away, why should you not look for the fulfilment in her of the promise, "With everlasting kindness will I have mercy upon thee, saith the Lord thy Redeemer?" See Isaiah liv., where you will find described the case of Israel, the outcast woman, as contrasted with Judah, she which hath an husband.

THE NATURAL *versus* THE WILD BRANCHES.

You are right as to the people who are to be regarded as the true Israel: they are those who, in this, the time of the end, constitute the great body

of the true believers; but you are wrong in supposing that the Christian church consists mainly, or almost exclusively, of wild olive branches. These are, of course, welcome to a participation in the blessing; but it is, as being *among* the natural branches, *with* the natural branches to partake of the root and fatness of the olive-tree. Your mistake is of a very different kind from that of those who have taken the promises belonging to the body of Christ, and applied them to the unbelieving Jews. You are right as to the people, but wrong as to their supposed origin. This is a less error than the other; but still it is a mistake, which prevents your full enjoyment of the word of prophecy. You may easily correct your mistake, by not merely surveying the rise and fall of heathen empires, in which you have been abundantly employed, as following out the prophecies of Daniel; but by your proceeding to obey still further the command, "Remember the days of old; consider the years of many generations." Remember the promises made unto the fathers, and of which Ephraim was more particularly to be the heir. Look to the quarter to which the children of Ephraim were taken by the Assyrians, and trace from the same quarter, the borders of the Caspian and Euxine Seas, the ancestors of the English; who again gave birth to the people of the United States, who are pushing the aborigines of America, as previously room had been made for them in Europe.

You are, many of you, called native Americans, although mainly of British origin. You have inherited the Gentiles in the new world, as the same race had previously inherited the country and the name of the ancient Britons, who are described as being much the same in appearance with the Ameri-

can Indians. You are not the descendants of the American Indians, neither are your English ancestors descendants of the aborigines of Britain. The English, your ancestors, came from the north of Europe, into which they had previously come out of the countries into which the outcast children had been carried by the Assyrians. Now, let us not say that this is a light matter; the truth and faithfulness of God are concerned therein; and if it be of importance to survey, as you have done, the rise and fall of the enemies of the truth and people of God, surely it is of no less importance, to discern the hand of God in the case of that people, among whom the servants of God are chiefly to be found, and whose language, the English, is so essentially connected with the spread of the truth of God all over the world. So shall you not stop short with Daniel, but enter with delight into "the vision of all," as presented in Isaiah, and all the prophets.*

THE TEUTONIC THEORY.

John Wilson's great discovery was the *distinction* between "Israel" and "Judah"—it is in fact the fundamental truth whereon, alone, the true exegesis of "Moses and the Prophets" securely rests,—and his sense of search was keen enough to trace them directly to those localities in the neighborhood of which, as he expected, Israel ought certainly to be found. Once there, he broadly and rather hastily identified the whole Teutonic race with the descendants of Lost Israel as thus distinguished from the

* Here endeth Wilson's letter to American Adventists.

"Jews," and held that the English Speaking Race were peculiarly the *tribe* of EPHRAIM, while all the rest of the Northern nations of the Continent were to be taken as "The tribes his fellows." * It was in the spirit of this view that his public work was carried on. It lasted some thirty years, during which he was the only prominent champion upon the Affirmative side of this great question, and his work "Our Israelitish Origin" may still be regarded as the standard exposition of the Teutonic "Theory." But his so radical idea, while generally interesting to such as would examine it at all, attracted very few enthusiastic, working, proselyting believers in Great Britain, nor was it until it was re-presented in a way that made it more distinctively our own that the Anglo-Saxon mind began to warm up to its import.

As in all development of truth, one plants, another waters, and it is not until the reapers come unto the harvest that they find the manner of the body which it has pleased God to provide beforehand. And so, after all, it came to pass that John Wilson merely initiated the investigation, and led up to that more critical review of all the evidence which has narrowed the modern field of research down to a single stock, the Anglo-Saxon—in the sense of British (or at least *via* the British Isles)—and thus involving all the colonial branches thereof, and particularly the great

* Wilson confused the "Sieve" and them that were sifted in it! (Amos. ix. 9.)

American offshoot, that, true to prediction, has literally run over the wall!

THE ANGLO-ISRAELITE FACT.

John Wilson was undoubtedly the chosen planter of Identity Truth, sowing it broadcast in the Saxon Vineyard, but when the shoots were come unto maturity their very luxuriance and ambition prevented any real germination—they bore naught but leaves:—and so there was sent out a pruner, who lopped off the unnecessary and superfluous branches and assisted the intent to bloom.

As a matter of fact John Wilson was merely the forerunner of Edward Hine, to whom belongs the indisputable credit of really solving the Riddle of Our Israelitish Origin and Destiny, and of having narrowed the discussion down to its definite, its legitimate, and its clearly demonstrable limits. He not only pointed out all the distinctive arguments that make our position at last impregnable, but formulated the first determined effort to spread the truth throughout the race in a systematic manner.

Edward Hine heard John Wilson lecture but once. This was in 1842, at Witness Hall, Alderstreet Gate, London. He has told us, personally, that the subject not only made an immediate, but a very deep impression upon him. It however only went into germination, as it were, and led to a long process of subjective cogitation and special Bible study, the outcome of which was not even apparent to himself until fully twenty-one years had transpired.

It then took form with great rapidity, and in 1869 he began to lecture in public upon the original lines which since then have made him and his writings famous. A few years later (1870) he issued his first work, a modest little pamphlet—not much longer than one of the four gospels—and entitled "Twenty-Seven Identifications of the English Nation with the Lost House of Israel." It was with the issue of this work that the Identity topic received the breath of that rapidly developing vitality which, when coupled with persecution and misrepresentation from the world, is always an assurance of God's further blessing.

Coincident with the appearance of Edward Hine's first work the death of Mr. Wilson was announced. But, as Mr. Hine remarks in a note to Vol. I., No. I (1873) of his *Life From the Dead*—(a magazine begun by him some years later)—"Wilson died in ignorance of the fact that one was prepared to give a fresh start to the work he had commenced in (1837)—the work of his life. From the time I heard his lecture to the time of my publishing I had never even seen or heard of Mr. Wilson. (!) A circumstance I much regret, because truth must give me boldness to declare that I possessed many corrections to make and many improvements to offer upon his method of handling the subject."

PRELIMINARY REFLECTIONS.

From the Bible standpoint the broad Teutonic view falls very far short of satisfying the demands

of a critical exegesis of *all* the prophecies bearing upon the case.* England's position as the modern Ephraim, and as the legitimate descendant of the Elder one, becomes perfectly apparent to such as candidly weigh all the arguments presented. This is admitted without dispute by both schools of Identity students; but equal candor of investigation will point out the necessity of finding that "The tribes his fellows" both are, to-day, and always have been, in such close bonds of dynastic union with him (Ephraim) as to shut out the remotest possibility that the Continental nations are the ones implied. The modern relation between Ephraim and his fellows must be similar to, must counterpart, that which obtained in Palestine. There they were never separated, were always under one government, of which Ephraim was the distinctive head, and to which his own name was applied as generic. No such relation as this exists between Great Britain and the Continental nations! Rather the reverse, for Great Britain preëminently dwells alone and is not even numbered among them!

The Northern nations of Europe are undoubtedly kindred to Great Britain, in that they all are apparently Teutonic, at least in language and association, in so far as general history pretends to delve.

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* In this respect John Wilson's errors were quite as positive as those of William Miller in other directions,—the one was too broad in his distribution of the material blessings, and the other too limited in his assignment of the spiritual ones.

If England comprehends not only Ephraim but "The tribes his fellows," then these other, Continental, peoples are merely kindred to Israel. Of course they have a prominent and glorious place in God's Plan of the Ages, but to confuse them with the "fellows of Ephraim", is a serious mistake. Their own identity is a matter of further study, the lines of which have been already pretty well laid out.*

But it is Objected: that, Even if this extravagant resurrection of Lost Israel has any truth whereon to rest, the original theory has been limited without reason, and in its later phase has assumed too much for Our Race, and left nothing for the rest!

This can be argued intelligently only with students of the *whole* Bible! and by this we mean with such as are familiar with "Moses and the Prophets" *in their entirety, quite as much as with Christ and the Apostles!* (Luke xvi. 30-31.)

For the benefit of these we quote the following able presentation of the case.†

"EPHRAIM."

By E. W. Bird. "Philo Israel." ‡

The heir of the birthright of the family of Jacob was Joseph. He succeeded to the privilege in supercession of Reuben, the legal heir, who was set aside for sin (1 Chron. v. 1, 2). But the birthright, which

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* See "Russia Japheth" by Oxonian. Collateral Reading, page—; also Study No. 1., page 167.

† Taken from "British Israel Truth, a Hand-book for Inquirers." See Collateral Reading.

‡ See note, page 139.

was Joseph's, was, by the providence of God, settled on the sons of Joseph, Ephraim and Manasseh. Ephraim the younger was preferred before Manasseh the elder, and it is clearly declared in Gen. xlviii. 20, R. V., that Jacob blessed the two sons of Joseph, saying: "In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh; and he set Ephraim before Manasseh." Subsequently, in the times of Jeremiah the Prophet, we have the Divine declaration pointing to a yet further limitation of the blessing, in the words of Chapter xxxi. 9, "I am a Father to Israel, and Ephraim is My firstborn." Here, then, was a gradation of honor in connection with God's firstborn upon earth. In the beginning the Lord sent a message to Pharaoh, "Thus saith the Lord, Israel is My son, *even* My firstborn" (Exod. iv. 22, R. V.). The right devolved by primogeniture on Reuben; then by God's express appointment on Joseph and his two sons. Finally, God recognized Ephraim alone as "His firstborn" in marked contrast to "Israel," of whom He declared Himself to be the Father (Jer. xxxi. 9). High honor was thus indicated in the Word as the portion of Ephraim, the son of Joseph.

The circumstances of the birth of Ephraim require notice here. His name was very significant. In Gen. xli. 51, 52, R. V., we have the information: "Joseph called the name of his firstborn Manasseh: For (said he) God hath made me forget all my toil, and all my father's house: and the name of the second called he Ephraim: for God hath made me fruitful in the land of my affliction." Ephraim, as a Hebrew word, means, "to be fruitful." "Fruitfulness," then, is the Divine meaning of the name; and of the character of the firstborn of God. "Fruitful" as to population; "fruitful" as to grace and good works for the Lord.

"THE FULNESS OF THE NATIONS."

In regard to population increase, the promise was given in Gen. xlviii. 19, R. V., on the well-known occasion of Jacob's dying blessing, when, having his two grandsons before him, he preferred Ephraim to Manasseh, and declared God's purposes thus, when Joseph wished him to give the latter the firstborn blessing: "I know it, my son, I know it (he said); he also (Manasseh) shall become a people, and he also shall be great; howbeit his younger brother (Ephraim) shall be greater than he, and his seed shall become a multitude, or fulness, of nations." But, when was this to be? Under the cross of Christ, as, perhaps, the crossed arms of Jacob indicated: in the Christian Dispensation, but not before, as history has amply proved; since never, till modern times, has Ephraim, or any other of the Tribes of Israel, developed into "a great and mighty nation" which the afterseed of Abraham was to become (Gen. xviii. 18), with "a fulness of nations" appertaining thereto, according to this prophecy in Ephraim's favor.

It comes, then, to this: that in the Christian Dispensation, in our times, in short, in between the two Advents, we have to look for the appearance of "a great and mighty nation" which must be the House of Israel, or "the afterseed" of Abraham. We have, at the same time, to note the advent on the scene of two nations, both of Israel; from one of which "the fulness of nations" is destined to appear; and the other, in separation, is to become a great and independent people; the former greater than the latter in respect only to the multitude of nations to come of it. But the Word of God leads us to connect together "the nation," and

"the fulness of the nations," to come of Ephraim; since God, in His promise to Jacob in Gen. xxxv. 11, R. V., said, "A nation* and a company of nations† shall be of thee." The picture is that of a single people, divided, as the parent stock is from its daughter Colonies; a federation of States with a nucleus, which is the mother of them all.‡ The history of the children of Israel, from patriarchal times till those of our Lord, disclosed no such state of things as this. Israel before the captivities, and Judah after the return from Babylon, never developed into such a polity as that described. It is clear that "the fulness of nations" to come of Ephraim, and "the nations" which were to be of Jacob, were to appear in the times of the captivity of Israel's House, when tribal distinctions, as a fact, disappear from the Word of God, and the condition of the people as separated into two "Houses," is the only division recognized. The one House was Judah, which, being with us still, undisguised, we know had nothing to do with the promise. The other, the House of Israel, called in the Scriptures "the kingdom" (1 Kings xii. 35); the House of Joseph (Amos v. 6, 15); the House of Isaac (Amos vii. 16); "Ephraim" (Hosea iv. 15–17; v. 3, 9, 11–14; vi. 4–10; vii. 1, 8–11; viii. 8–14; ix. 8, 11, 13–17; Isa. vii. 8, 9; Jer. vii. 12–15); "the House of Israel" (Jer. iii. 18, and countless other passages):

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* In our opinion in the United States of America. C. A. L. T.

† In our opinion Great Britain and her colonies. C. A. L. T.

‡ Mr. Bird's idea is here a little confused and his confusion is shared by most all *British* Anglo-Israelites. (See Study No. One, pages 84 and 154–167.)—Our point of difference being that Ephraim cannot be *both* the "nation" *and* "the *company* of nations," but that Manasseh clearly comes in for one of these honors. In other words we contend that "Manasseh and Ephraim, (Gen. xlviii. 20,) are the "Nation and the company of Nations." C. A. L. T.

also, "Israel" (Jer. iii. 6–8, &c., &c.). In the period subsequent to the captivities of Israel and of Judah, we hear no more in the Word of God of tribal distinctions. All through the Books of the Old Testament later prophetic Scriptures we read only of the "Houses" but not of the Tribes. It is ever the destiny of the "House of Israel," and that of the "House of Judah," or Judah, which is brought before us; but of the Tribe of Ephraim, or Dan, or Reuben, or Judah, we read nothing after those epochs. The tribes are merged, in those writings, in the two Houses.

An idea has, in modern times, been entertained by some, that, saving in certain passages in such prophecies as Hosea, the Scriptures always recognize the headship of Ephraim and the enjoyment of that tribe, as a tribe, of all that was promised to the holder of the birthright in 1 Chron. v. 1, 2.

We, on the contrary, contend that the Scriptures plainly declare everywhere that the honor which accrued to Ephraim, as the heir of the birthright of Joseph, consisted in his supremacy over his united brethren of the nine other Tribes, which, with his own, constituted the "House of Israel," as contrasted with the "House of Judah." It follows that the British people, who are proved to be Israel, are the Ten-tribed people, with Ephraim at their head, as the owner of the birthright, but not, as some allege, the one tribe of Ephraim only, separated from the rest, which are said to be now the Protestant or Gothic nations of Europe, such as the Germans and Scandinavians—the residue of that Hebrew Ten-tribed House, since the British-Israelites were once a part of them. We reply that this does not follow! for Israel were destined to be "wanderers among the Gentiles," as Hosea ix. 17; Amos ix. 9; and

Ezek. xi. 16 declare; and it may well be that the tribes issuing from Media, in company with Gentile, Aryan, or Japhetic races, accompanied them into Europe in the seventh or eighth centuries before Christ, and were then separated by the providence of God from the Teutonic, Celtic, and Scandinavian *matrices*, wherein they had been long concealed, and were thus at last gathered into the British Islands.

EPHRAIM STANDS FOR THE "HOUSE OF ISRAEL."

We point to Hosea iv., v., vi., viii., ix., xiv. *passim*, and declare that this entire book of prophecy cannot be explained if the allusion to "Ephraim" be to the One Tribe only, and not to the Ten, of Israel. All through this prophecy the words "Ephraim" and "Israel" are used interchangeably. They cannot be separated, and must mean the Ten, not the One Tribe of Ephraim only. In Chapter xi. Hosea tells us God will not give up Joseph's House:—"How shall I give thee up, *Ephraim?* How shall I deliver thee, *Israel?* . . . I will not execute the fierceness of Mine anger, for I am God, not man." This is emphatic repetition, and, according to the parellelism of Hebrew poetry, shows that *Ephraim* stands, not for the tribal family, but for the "House of Israel."

Isa. vii. 1-9 cannot be understood except by the admission that Ephraim is the Scriptural name of Israel, or the prophetic personification of the Ten-tribed kingdom. "Syria is confederate with Ephraim." This was not the tribe of that name, but "Ephraim" the head of the Ten-tribed nation. Was only one tribe to be "broken," when we are told in verse 8 that:—"Within threescore and five years shall *Ephraim* be broken in pieces that it be

not a people?" History contradicts that! The whole kingdom of the Ten Tribes was broken and destroyed according to the prophecy in Hosea i., and its fulfilment in 2 Kings xvii.

"The head of Ephraim is Samaria, and the head of Samaria is Remaliah's son" (Isa. vii. 9). Did this mean that the latter was king of one tribe only, and that tribe Ephraim? The question is absurd! Ephraim stood here for the Ten-tribed House of Joseph. The "Speaker's Commentary" clearly recognizes the fact that Ephraim stands for the House of Israel. It says:—"'Ephraim'—this name of the northern kingdom is especially fitted to stand in contrast with 'the House of David,' as Ephraim had all along claimed to be paramount, and had resisted the assignment of the 'leadership' to Judah (compare 1 Chron. v. 2)" (vol. v., p. 75). Also Jer. vii. 12, compared with verse 15, plainly proves that "My people Israel" and the "whole seed of Ephraim" of this passage were one and the same people, not the mere one-tenth of the Israelite nation serving Baal, and departing by idolatry from the living God.

Again, the time of the revolt of the Ten Tribes under Jeroboam is spoken of in Isa. vii. 17, as "the day that Ephraim departed from Judah;" and we read in the "Sp. Com.":—"From that time onward Ephraim has been scattered and lost among the nations. This was not the case with Judah in its captivity. Judah still continued a people" (vol. v., p. 78).

In Isa. ix. "Ephraim" and "Israel" are used for the House of Israel, for it is written:—"The Lord sent a word into Jacob, and it hath lighted upon Israel. And all the people shall know, even Ephraim." Then it speaks of "Israel" being devoured by the Syrians, while the other House is spoken of

as "Judah," and is contrasted with "Ephraim and Manasseh."

In Isa. xi. 12, 13, the prophet compares Ephraim with Judah, and it is impossible that "Ephraim" of verse 13 can be other than "the outcasts of Israel" of verse 12, where the final return of the Two Houses to Palestine is described as the assembling of the "outcasts of Israel," and the gathering together of the "dispersed of Judah."

If we compare the words of Jer. xxxi. 9 with those of the dying patriarch, in his blessing to the two sons of Joseph (Gen. xlviii. 16), we learn that Ephraim and Manasseh were the special inheritors of the name "Israel." The other Tribes partook of the name only by union and companionship with them. If the Nine Tribes are now in separation from Ephraim, the former do not bear to-day the name of Israel, and are not entitled to claim it in the future. They have no right to the name apart from Ephraim and Manasseh, the two favored Tribes. For they are, like the Jews, "of Israel," but they are not "Israel" itself.

Again, if Ephraim be separate at present from "his fellows," why is it recorded in Ezek. xxxvii. 16-19, that it is "For Joseph the stick of *Ephraim, and all the House of Israel his companions;*" also, "The stick of Joseph, which is in the hand of Ephraim and the Tribes of Israel, *his fellows.*" The two sticks are then united—Ephraim's and solitary Judah's in Jehovah's hand at last; there being two sticks, not several, as there should be if Ephraim and "his fellows" of the Nine Tribes be in separation now, in these "last days," as some allege.*

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§ The analysis here is perfect; there being but *one stick* for "Ephraim and the tribes his fellows," makes it impossible that nations as politically separate as Great Britain and Germany, Sweden,

In short, God says "Ephraim" and his companion tribes will, just before their restoration, be found at last united as "fellows." Those who take the opposite view virtually deny the fact, and declare they are to-day in separation, here and on the Continent. Which are we to believe?

Further, if the British be Ephraim, and the Nine Tribes are still on the Continent of Europe or elsewhere, how is it that the One Tribe, "Ephraim in Britain," possesses all the promises secured "to Abraham and his seed for ever" by God's oath in Gen. xxii. 17, 18; whereas that passage gives it to the after-seed *en bloc?* If the British be the One Tribe of Ephraim only, why has One Tribe secured all the blessings promised to "Israel-obedient"—that is, to all the Ten Tribes united? What Scriptural warrant is there to show that Ephraim alone was to become "obedient," and to turn to the Lord; the remaining Nine being obstinate and rebellious, cut off from all the promises made to the fathers?

EPHRAIM, THE REPRESENTATIVE NAME OF THE TEN TRIBES.

The truth, as taught in Scripture, is that the Ten Tribes went by the common representative name of "Ephraim," the "leading" Tribe of "Israel." Just so our own nation, composed of four nation-

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Norway, Denmark *et al*, are all in *fellowship!* I doubt even if Manasseh as now separated—(the Great People of the United States)—forms any proper part of the *Stick of Ephraim*—but I look for our own ultimate re-entrance into that "fellowship" by virtue of *Confederation.* The international confederation of all Anglo-Saxon Peoples is the certain destiny of OUR RACE—not to domineer over the earth, but to "bless it," and to *prevent* any other race, or religion, such as those of our ancient and inveterate enemies, Rome and Russia, ever realizing the dream of universal empire. C. A. L. T.

alities, so called—English, Scotch, Irish, and Welch—is known by the common name of one of its component parts, "the English." In searching for Israel, we have to find a people who are multitudinous to a degree, and who, as a consequence thereof, have developed into "a nation and a company of nations" (Gen. xxxv. 11) in these last days; who have also split into two independent nations similar to, and yet wholly independent of, each other. Great Britain and America correspond to this picture—the Continental nations do not in any way. These nations have no "Gate of their enemies," no "nation and a company of nations," no "heathen" or "colonial empires," no stupendous wealth which they use to God's glory, to enable Him to establish His covenant that He sware to the Hebrew fathers, as it is this day in Britain (Deut. viii. 18).

The Germans and the Gothic nations have not the Scriptures, nationally; they fail to reverence the Sabbath; they have not the evangelizing function in such wise, that they carry the Gospel "to *all* the nations, to all the families, and to all the kindreds of the earth" (Gen. xxii. 18, xxviii. 14; Acts iii. 25). They do not, moreover, desire to establish their Israelitish origin. There is no thought of that matter in their minds, as there is in these Isles of the West, in these "latter days."

On these, and on many other similar grounds, we allege, and not unjustly, that the Protestant Continental Nation theory is untrue, false in fact, and contrary to the plain teaching of the Word of God.

For, whereas the Scriptures say that God would "appoint a place" "for His people Israel," where He would "plant them," that they might "dwell there in a place of their own and move no more"—such being the North country, or the Isles of the

West (Isa. xxiv. 15 ; 2 Sam. vii. 10 ; Jer. iii. 18)—w
have the Continental nations located, not in a sing
place, but in many lands and many places, moleste
invaded, and put to shame repeatedly, by the
enemies in the open field, as their histories prove.*

Surely, then, the theory we repudiate is not tru
and therefore never has been worthy of attention
reasonable men, save as a matter of inquiry, to prov
beyond all doubt the Israelitish origin of the Britis
people.

There was in the Old Testament Scripture, ear
intimation of God's intention to divide the Twelv
Tribes of Israel into two great Nations, or houses
but there is not a particle of proof that He mea
there should be twelve nations, arising from th
Twelve Tribes, existing side by side. The Hous
recognized by the historical books were two, ar
two only—namely, Israel and Judah. Througho
the prophetic writings they are dealt with as tw
Houses only, Israel and Judah. In the future r
union of Israel of the Twelve Tribes, too, they a
still divinely recognized as "two sticks," "tw
nations," two kingdoms, two women, two wive
Joseph-Ephraim with the Tribes of Israel, his fello
(or "all the House of Israel, his companions"
Ezek. xxiii. portrays them as two, and only tw
women, "the daughters of one mother." In Hos
i. and iii. they are presented to us as two adultero
wives, and in Isa. liv., and Gal. iv., as two wome
barren and productive respectively.

Throughout the Scriptures, thus, there are b
two nations designated as of Israel, and there
absolutely no place for the nine separate and ind

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* And as no history proves of any part of the Anglo-Saxon Ra
C. A. L. T.

endent nations derived from the other nine por-ions of the Ten-tribed Nation of Israel, which some nagine sprung from the nine sons of Jacob under he promise, "A nation (Ephraim), and a company f nations shall be of thee." The Protestant Conti-ental Nations have no connection whatever with ur own; and it is idle therefore to contend that his nation being Ephraim, the one tribe only, the ther nine are in union with, or subservient to, us, hen facts and history contradict the assertion. hese Continental nations cannot be Tribes of "All srael," *i. e.*, of the Ten Tribes, because they possess ot one of "the signs" of Israel as described in od's Word. They are not multitudinous, nor ealthy, nor powerful, nor possessors of colonial or eathen empires. They observe not God's Sabbath; nd as to the proclamation of the "Gospel to all ations," they do not even attempt it. They can-ot, then, as "*nations*," * be tribes or parts of Israel: nd nowhere are such signs present save in our own avored Isles; which, therefore, we rightly contend, ust be the House of Ephraim, with the nine other ribes of Israel, "his companions and fellows," ccording to the prophecy of Ezek. xxxvii.†

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* We do not deny that there may be scattered portions of Israel-es—rifts and remnants—who have not joined the "House of srael" in these Isles of the West; but these do not constitute *ations*, as such.

† Our grounds for pointing to the United States of America as srael's brother Manasseh are these. In Gen. xlviii. 19, Jacob's ophecy pointed to a separate destiny for Manasseh's descendants, part from his brother Ephraim's. They were to be contemporary eople—the one greater than the other—and both were to be the heirs the Hebrew birthright (1 Chron. . 2). The British being the House Israel, their history indicates the moment when the separation ok place, and from that small beginning one of the greatest nations the earth has sprung, united to our own by language, literature, ligion, customs, and laws: a nation which achieved its own inde-

THE NEGATIVE ARGUMENT.

A FEW MOMENTS WITH THE BLIND.

In the Our-Race Series we have strictly followec the narrowed line of Identity Truth as originally drawn up by Edward Hine, and Study No. One is intended to set forth a general survey of the matter from his standpoint, the consecutive Studies, Three Four and Five, being merely a development of the same fascinating story.

Hine's position (speaking relatively with regard tc that of Wilson) bade fair to be a popular one ir Great Britain from the very start, and as his countrymen began to hear him gladly, and to accept his views in large numbers, it suddenly became a matter of no little concern among the "Learned" to combat his position so subversive of their own!

Hence, the offices of no less an authority thar Canon Rawlinson were enlisted, and his formulatec attack upon Identity Truth in general, and upor Edward Hine's pamphlet in particular, was soor published in a widely circulated English family journal, * the proprietors of which, very naturally

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pendence, and has been the only one of the British colonies whicl has done so. No other nations, since historical time began, have had such unique histories as these two, and they are those of the nations which were in after days to be represented by the Scriptural names of Ephraim, or the House of Israel, and of Manasseh, its brother tribe and nation.

* *The Leisure Hour*, No. 1071. July 6th, 1872, A. D. Now very difficult if not impossible to obtain. C. A. L. T.

refused Mr. Hine the privilege of quoting it in his own reply to Canon Rawlinson* of course. The object of the attack on Mr. Hine was not fair play and open discussion, but *suppression*, pure and simple, and that by preponderance of reputation. We do not charge Canon Rawlinson with this intent, but he was none the less an indirect party thereto, and so are all who lend the least influence against any free discussion.

Strange to say, although no higher Authority can be cited upon the Negative side of this matter than that of Canon Rawlinson himself, we do not find that the article in question has ever been reproduced elsewhere. We certainly have not run across it upon either side of the English files of Identity literature. Hence as it has now been so long out of print, we take pleasure in rescuing it from the danger of complete oblivion, and in presenting it without any curtailment, to such American readers as are willing to search both sides of the discussion, and to hold fast to that which is good!

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*"Oxford Wrong" by Edward Hine—a reply to Canon Rawlinson. See Collateral reading. To such of our American readers as may not have read Edward Hine's "Forty-seven Identifications," we would state that Canon Rawlinson's argument may be taken as though directed against our own position as set forth in Study No. One, and in Studies Nos. Three, Four and Five!

C. A. L. T.

WHERE ARE THE TEN TRIBES?*

By Professor Rawlinson, M. A., Author of the "Five Great Monarchies."

It is curious to observe how subjects, supposed to have been thoroughly discussed and utterly exhausted, crop up again after awhile, and exhibit just as much power of exciting and interesting men as if they had never engaged attention before—never been examined, sifted, argued out, and put away as "done with." An instance of the kind is the authorship of the "Letters of Junius," which is probably destined to continue to the end of time, a matter upon which ingenious men will periodically waste their powers of ratiocination. Another similar subject is that which heads this article—Where are the Ten Lost Tribes of Israel?—What has become of them?—Are they to be regarded as existing still on some unknown portion of the earth's surface?—Or are any of the known nations of the earth their descendants? The literature of this subject is so large that even a condensed account of it would occupy more space than can be well afforded to it within the limits of such an article as the present one. The "Lost Tribes" have been found a hundred times by a hundred different travellers, and in a hundred different localities. Elaborate arguments have been published to show that they are identical

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* We prize very highly the particular copy of the *Leisure Hour*, from which we print the following article, as it was the personal copy of Edward Hine himself, and was left with us when he visited America in 1884. As already stated in the introduction of Study No. Three, Mr. Hine was our personal guest for several weeks, and, although for long previously we had been familiar with his writings, and possessed most of them, we found the intercourse of no little value in the final formulation of our own ideas *from the standpoint of a Manassite!* C. A. L. T.

with the people of Malabar, with the Kashmeerees, with the Affghans, with the Kurds, with the Anglo-Saxons, and with the Red Indians. A writer well versed in the literature, thus sums up its results:—"There is scarcely any human race so abject, forlorn, and dwindling, located anywhere between the Chinese and the American Indians, who have not been stated to be the Ten Tribes, which disappeared from history during and after the Babylonian captivity. If the books written on the Ten Tribes contained much truth, it would be difficult to say *where they are not.* And although these books, according to our opinion, generally bear stronger evidence of their writers' activity of imagination than the strength of their judgment, they lead, not individually but collectively, to some truth, if they only impress us with the fact that it is difficult to say where the Ten Tribes are not." *

HISTORICAL ADMISSIONS.

Some thirty years ago a special interest was excited in England by the work of a Mr. J. Wilson (who called himself "A Witness of the Word of Prophecy"), entitled "Our Israelitish Origin; or, British Christians a Remnant of the true Israelites;" the object of which was to identify the Lost Tribes with the Anglo-Saxons, and so with the people of the British Islands. Though the arguments adduced were of the most flimsy and unsubstantial kind, still this work produced so much effect among the more religious classes, that it was thought worthy of a refutation, which was published by the Rev. E. Bickersteth in the year 1843. Mr. Wilson defended himself in a "Reply to the Objections of the Rev. E. Bickersteth," published in 1844; and

* Kitto's "Cyclopædia of Biblical Literature," vol. ii. p. 893.

here the controversy languished and expired, the victory, in the opinion of all men of intelligence, remaining *completely* with Mr. Bickersteth, who entirely disposed of all the arguments of his antagonist. In a short time Mr. Wilson and his book were forgotten, and our theological literature from 1845 to 1870 shows, we believe, no trace of his opinion having been adopted by any writer of any, (or even of no) reputation.*

Recently, however, after a lapse of more than five-and-twenty years, the views of Mr. Wilson have been re-asserted in a pamphlet, which, we hear, is having a wonderful circulation. This brochure is entitled "Twenty-seven Identifications of the English Nation with the Lost House of Israel," and is (we believe) little more than a reproduction in a modern form of Mr. Wilson's treatise. It is not calculated to produce the slightest effect on the opinion of those competent to form one. Such effect as it may have, can be only on the ignorant and unlearned—on those who are unaware of the absolute and entire diversity in language, physical type, religious opinions, and manners and customs between the Israelites and the various races from whom the English nation can be shown historically to be descended.†

A FEW SWEEPING REFLECTIONS!

To refute the "Identifications" would be a waste

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*This was the soundest part of the Slumber time, and Canon Rawlinson's testimony we accept: It proves Thy Word, O God of Abraham, and Thine, O Son of Man! C. A. L. T.

† Let us thank God that the wisdom of man is foolishness with Him, in that He hath chosen to confound their logic by reversing all their premises! Blessed indeed are they who understand—for flesh and blood doth not reveal it unto them, but Our Father which art in Heaven, Hallowed be His Name! C. A. L. T.

of labor, for which we have no inclination. What we propose in the present article is to point out, so far as we can, what has actually become of the Ten Tribes, and, where this is not possible, what has probably become of them. We cannot expect wholly to prevent in the future the recurrence of such idle and unprofitable exercitations as the "Identifications" and "Our Israelitish Origin"; but we entertain a hope that a knowledge of the teachings of history upon the point may tend to check such speculations, and curtail the waste of time and thought which at present takes place in the reading of them.

In the first place, then, it is to be noted that the Ten Tribes were not carried away *wholly** into captivity either by Tiglath-Pileser, or by the Assyrian king who took Samaria, whether he were Shalmaneser or Sargon. This appears from many passages of Scripture, and especially from the account given in 2 Chron. xxxiv., and xxxv. of the proceedings of Josiah. Josiah ascended the throne of Judah in the year B. C. 641, eighty years after Samaria had been destroyed, and Israel carried away captive. Yet we find him making a progress through "the *cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali*" (2 Chron. xxxiv. 6), and "cutting down all the idols *through all the land of Israel*" (ib. v. 7). And that these were not mere names remaining after the people were gone appears, first, from the statement that the Levites gathered money for the repairs of the Temple "of the hand of *Manasseh and Ephraim and of all the remnant of Israel*" (ib. v. 9); and, secondly, from the fact that the great passover which Josiah celebrated was attended, not

* God says they were. Search the Scriptures yourself! C. A. L. T.

only by "all Judah," but by "*the children of Israel that were found*" (chap. xxxv. 17, 18). It is clear that Josiah exercised a sovereignty over the entire "land of Israel," and found Israelites—"a remnant"—in all parts of it. These Israelites, who never quitted their land, became gradually, in course of time, mixed up with the foreign colonists from Babylonia, Susiana, and other places, whom the kings of Assyria transplanted to Palestine (2. Kings xvii. 24; Ezra iv. 2, 9), forming thus the hybrid race which became known in history as "Samaritans." Though the Jews were in the habit of representing this people as "Cuthæan"—*i. e.* Babylonian—and of looking upon it as not only hostile, but alien, its own traditions were different, and always connected it with Ephraim and Manasseh. The "woman of Samaria" who conversed with our blessed Lord asked him, "Art thou greater than *our father Jacob*, who gave *us* this well?" (John iv. 12.) And the Samaritans of Nablus continue to the present day to claim the same parentage. Modern scholars are generally agreed that the claim is well founded. "The later events in the history of the kings of Jerusalem," writes the late Dean Milman, * "show that the expatriation of the Ten Tribes was by no means complete and permanent. Is it, then, an unreasonable supposition that the foreign colonists were lost in the remnant of the Israelitish people, and, though perhaps slowly and imperfectly weaned from their native superstitions, fell by degrees into the habits and belief of their adopted country?" "Thus it appears," says Dr. Davidson, † "that the people (*i. e.* the Samaritans) were a mixed race.

* "History of the Jews," vol. ii. p. 11 (12 mo. edition).

† In Kitto's "Cyclopædia," vol. ii. p. 671.

The greater part of the Israelites had been carried away captive by the Assyrians, including the rich, the strong, and such as were able to bear arms. But the poor and the feeble had been left. The country had not been so entirely depopulated as to possess no Israelite whatever. The dregs of the populace, particularly those who appeared incapable of active service, were not taken away by the victors. With them, therefore, the heathen colonists became incorporated."

CONCLUSIONS FROM CONFUSIONS.

In the second place, those who were carried away-instead of being massed together (as the Jews appear to have been, about Babylon)—in which case there might have been a fair chance of their maintaining their ethnic unity—were at once scattered very widely. They were placed in Haran, *i. e.* in Osrhoëne, or Western Mesopotomia; in Halah, or Chalcitis, the country about Ras-el-ain; in Gozan, or Mygdonia, on the River Khabour; and also in "the cities of the Medes." (See 2 Kings xvii. 6; xviii. 11; 1 Chr. v. 26.) The tract over which they were spread extended twelve degrees (nearly 900 miles) from east to west, and was nowhere less than two degrees (138 miles) in breadth. In other words, it was at least *fifteen times as large* as the territory from which they had been taken. Distributed over this wide space, they can have formed at no time more than an insignificant element in the population. Their national traditions would, no doubt, have a tendency to keep them from amalgamating at once with the peoples among whom their lot was cast, and small Israelite communities may thus have continued for a while to exist in some of the more important towns—*e. g.* Nineveh and Rhages—as

represented in the book of Tobit; but elsewhere it is probable that intermixture and absorption soon set in. There can be little doubt that, in the hundred and eighty years which intervened between the captivity of Israel and the edict of Cyrus, a large portion of the fugitives became inextricably intermingled with the former population of Mesopotamia and Media.

When, at the expiration of this period, Cyrus, about B. C. 538 or 537, having conquered Babylon, and been brought into personal contact with the Jews, and especially with Daniel, issued his famous edict (Ezra i. 2–4), an opportunity was afforded to the Israelites, no less than to the Jews, of returning to their own country. The entire tract over which the Israelites had been scattered was under the dominion of Cyrus, and the terms of his proclamation were perfectly general, and clearly included them.* "*All the people*" of the "Lord God of Heaven" were invited to go up to Jerusalem, and "build the house of the Lord God of Israel" (Ezra i. 2 and 3). And of this invitation it is clear that many Israelites took advantage. The writer of Chronicles tells us expressly that among the "first inhabitants that dwelt in their possessions in their cities," after the return from the captivity, were "children of Ephraim and Manasseh," as well as "children of Judah and Benjamin" (1 Chron. ix. 2. 3). He sums up those that returned under the four heads of "*Israel-*

*"The fact that the copy of the decree of Cyrus, found in the reign of Darius (Ezra vi. 1, 2), was discovered at Achmetha (Agbatana or Ecbatana), the capital of Media, shows that the original publication extended to those parts of the empire in which the Ten Tribes had been located." (I dispute the Geography of Canon Rawlinson, and his conclusions as set forth in this note. There were at least two Ecbatanas, and this whether Achmetha is meant or not. C. A. L. T.)

ites, Priests, Levites, and Nethinim" (*ibid.* verse 2.)* His elaborate genealogies of the "sons of Reuben, Gad, Manasseh, Issachar, Naphtali, Ephraim, and Asher" (chs. v. and vii.) can only be accounted for by the supposition that persons of those tribes were included among the "Israel" of his day.† Again, we find in Ezra (chap. ii.) and Nehemiah (chap. vii.) several cities mentioned as those whereto the returned captives belonged, which are Israelite, and not Jewish. Jericho, for instance, was an Israelite town (1 Kings xvi. 34). So was Bethel (1 Kings xii. 29). So again was Nebo (Num. xxxii. 38).‡ Ezra and Nehemiah distinctly call those who returned "all Israel" (Ezra ii. 70; Neh. vii. 73), or the "people of Israel" (Ezra ii. 2; Neh. vii. 7). It is indicative of their feeling that the returned belonged to all the tribes, that they place at their head *twelve* chiefs.§ In acknowledgment of the same fact, Zerubbabel and Jeshua, when they dedicated the Temple, offered to God "a sin-offering for *all Israel*, *twelve* he-goats, according to the number of the tribes of Israel" (Ezra vi. 17). Similarly, we

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*The Canon egregiously errs as to the Chronology involved in their references, as any one may see by reading 1 Chron. ix.
C. A. L. T.

†Canon Rawlinson wholly misapprehended the object of the Book of Chronicles! His ridiculous statements here imply that its genealogies were those of the Jews who returned from Babylon, and that the book was a census of that event! Why, my good old grandmother (God remember her!) whose Bible and Almanac were together by the chimney, could have taught the Canon "wisdom!"
C. A. L. T.

‡ Of course, for Benjamin *was* "of Israel" and was left to represent *us* (OUR RACE) until Messiah came! C. A. L. T.

§ Neh. vii. 7. In the corresponding passage of Ezra (ii. 2) one name that of Nahamani, has accidentally fallen out.—(*Per contra* :— I maintain that all of these men belonged to but three tribes, to wit; Judah, Benjamin and Levi. C. A. L. T.)

are told of the first passover after the dedication, that " *The children of Israel*, which had come again out of the captivity, did eat, and kept the feast of unleavened bread seven days with joy" (Ezra vi. 21, 22).

"AS CLEAR AS MUD!"*

Thus it is evident that, although the bulk of those who returned with Zerubbabel were the descendants of such as had been carried off by Nebuchadnezzar, and consisted consequently of persons belonging to three tribes only †—those of Judah, Benjamin, and Levi—yet there returned with them "a remnant of Israel"—a remnant sufficiently large to make the returned people representative, not of the curtailed Jewish kingdom of Rehoboam, but of the original kingdom of Saul, David, and Solomon. Hence, although the returned people is commonly called "Judah," ‡ or "Judah and Benjamin" § phrases of larger extent are sometimes used, and we hear them addressed as "O House of Judah, *and House of Israel!*" (Zech. viii. 13), or spoken of as "Judah *and Ephraim*" (*ib.* ix. 13), or as "the House of Judah *and the House of Joseph*" (*ib.* x. 6).

The return of the exiles, after their long absence, and their re-establishment in Jerusalem and its neighborhood, under the favor and protection of the great Cyrus, was a striking occurrence, and one that could not fail to draw to it the eyes and

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* And not half as wholesome ! C. A. L. T.

† Or perhaps we should say *four* tribes; for the Simeonites, who had their portion "within the inheritance of the children of Judah" (Josh. xix. 1), seem to have been politically included in "Judah."

‡ Ezra iv. 4, 6; v. 1; Hag. i. 1 14; ii. 2, 21; Zech. ii. 12; viii. 15, 11, etc.

§ Ezra iv. 1; x. 9; Neh. xi. 4.

thoughts of the surrounding peoples. We are told that the mixed population of Samaria requested permission to join the returned exiles, and to assist in the rebuilding of the Temple, but that their requests were refused (Ezra iv. 1-3). The refusal was bitterly resented, and doubtless lay at the root of that hostility which afterwards prevailed between the two nations, which made the Jews call every Samaritan a "Cuthæan," and a Samaritan woman wonder that a Jew should ask her for a draught of water. But this was not the whole of the effect produced by the return. There were some among the Samaritan population—persons in whose veins may have been pure (or nearly pure) Israelite blood —who were stirred by the strange event to reform their lives, to withdraw from idolatrous practices, and to join the religious worship, and probably the political communion of their brethren. We are informed that the first passover after the dedication was kept, not only by the children of Israel which were come again out of captivity, but also by "*all such as had separated themselves unto them* from the filthiness of the heathen of the land" (Ezra vi. 21). Here, then, was a second introduction of an Israelite element into the predominantly Jewish community established at Jerusalem by the decree of Cyrus.

Eighty years after the return of the first exiles, and nearly sixty after their celebration of their first passover, the colony at Jerusalem was largely reinforced by the exertions of Ezra and the permission of Artaxerxes Longimanus. Here, again, as in the former case, the point of departure was Babylon (Ezra vii. 6), and the mass of those who returned belonged, no doubt, to the captivity of Nebuchadnezzar, and were descendants of Judah, Benjamin,

or Levi. But Israelites of other tribes may have been, and probably were, intermingled with them. Artaxerxes' decree ran thus:—"Artaxerxes, king of kings, and Ezra the priest, a scribe of the law of the God of Heaven, perfect peace, etc. I make a decree that *all they of the people of Israel*, and of his priests and Levites, *in my realm*, which are minded of their own free will to go up to Jerusalem, go with thee" (*ib.* verses 12 and 13). And Ezra states that he "gathered together *out of Israel* chief men to go up with him" (*ib.* verse 28). Moreover, on his arrival at Jerusalem, the company which had come with him "offered burnt-offerings unto the God of Israel, *twelve* bullocks *for all Israel*, and *twelve* he-goats for a sin-offering" (*ib.* viii. 35), a strong indication that there were among them persons from all the twelve tribes. After this we find Ezra generally calling the entire community in and about Jerusalem by the name of "Israel," or "the people of Israel" (chap. ix. 1; chap. x. 1, 5, 10, 25), though sometimes he calls it—on account of its predominant elements—"Judah" (chap. x. 7), or Judah and Benjamin" (chap. x. 9).

It appears, therefore, first, that a portion of the Ten Tribes remained in Palestine after the destruction of the Israelite kingdom, and either blended with the colonists from Babylon, Cutha, Susa, etc., or separated themselves from them on the rebuilding of the Temple, and joined the Jewish community; and it appears, secondly, that of those who were carried away captive, and dispersed over northern Mesopotamia and Media, a considerable number returned under Zerubbabel and again under Ezra, re-uniting themselves with the tribes of Judah, Benjamin, and Levi, and forming with them one people. That the so-called Jews of our Lord's time

were really Israelites of various tribes is evident—(1.) From the constant application of the terms "Israel" and "Israelites" to them (Matt. ii. 20, 21; viii. 10; Luke i. 16, 54, 68, 80; ii. 25, 32; John i. 47, 49; Acts ii. 22; iv. 27; xiii. 16, 17, 24; xxi. 28; Rom. ix. 4, 31; x. 1, etc.) (2.) From such expressions as those in Acts xxvi. 7 and James i. 1, where the Jews are spoken of as the "twelve tribes"; and (3.) from the mention of Anna as a prophetess "of the *tribe of Aser.*" (Luke ii. 36). The terms "Jew," "Judah," "Judæa," prevailed over the other tribal appellations, on account of the preeminence of the tribe of David, and of its capital city Jerusalem; but it was none the less felt and acknowledged that the people generally known as "Jews" contained among them descendants of all the twelve sons of Jacob.*

THE MAIN QUESTION AT LAST.†

Still, it may be asked—What became of that portion of the Ten Tribes which, having been carried into captivity by the Assyrians, did not take advantage of the decrees of Cyrus and Artaxerxes Longimanus, but remained in Mesopotamia and Media? The reply to this question can only be conjectural. As none of the Greek or Roman historians or geog-

* Here are wheat and tares, truth and error, all in such an ill-advised admixture that it would take whole pages to digest and separate that which is good! Verily, Verily, O God, thou hast concealed thy truth from the "wise and prudent," of the world, and hast revealed it only unto *babes!* only unto those whose hearts burn as they search the Scriptures. To such, familiar with thy Word, and taught of thee, the confusion of the so-called "learned" is a pitiable thing. Oh, that thou wouldst now at length arise and tear away the veil, so that in the "times of refreshing" which would then begin, all men might see the Power and the Glory of thy Wisdom, and be glad to put their faith entirely in thee forever more. C. A. L. T.

† But taken up to no purpose! C. A. L. T.

raphers describe any people in these parts at all corresponding to the Israelites, it is probable that by the time of Alexander the Great they had become completely amalgamated with the mass of the population among which they had been introduced, and were undistinguishable from other Medes and Mesopotamians. It has been shown that from the first they formed but an insignificant element in the population of the region over which they were spread. Their disproportion to the rest of the population would increase, as their numbers sank by the attraction of the more religious and enterprising of them to Jerusalem in the times of Zerubbabel and Ezra. The weak remnant left, being devoid of strong religious feeling, and having given up the thought of national restoration, would have no motive for isolating itself, but, on the contrary, would be anxious to escape the disgrace of belonging to a servile class, and would assimilate itself in manners, customs, language, and religion to the old inhabitants. Such assimilation would be especially easy in Mesopotamia, where the nations were of Semitic origin, closely akin to the Israelites, and like them in most respects. In Media it would be more difficult, since the Medes were Arians, and therefore ethnically very different from the Hebrews; but in four hundred years—the interval that separates Shalmaneser and Sargon from Alexander—the difficulties may have been overcome, and the amalgamation, which commenced about B. C. 720, may have been complete in B. C. 330.

Finally, if any of the captives resisted the assimilating influences, and remained in language, religion, and manners still Israelites at the time of the Greek conquests, the probability is that they at that time, or soon after, coalesced with the "Jews of the Dis-

persion," who were a far more powerful body. A considerable number of the Jews never returned from the captivity, but preferred to remain in Babylonia, where they have continued ever since, and are still to be recognized in the Hebrew community of Baghdad. Others were removed from Palestine by the Seleucid kings, and planted in Antioch, Seleucia, Edessa, and other cities of their dominions. These Jewish colonies, which were highly favored by the Syro-Macedonian monarchs, would exercise an irresistible attraction on any scattered Israelites, if such there were, who had retained their national traditions and customs through the commotions and changes of four centuries. In this way, then, the last remnants of the Ten Tribes would almost necessarily have been absorbed, uniting with their brethren, who, though generally called "Jews," must be regarded as more properly "Israelites"—descendants, *i. e.*, not of one son only, but of all the twelve sons of Jacob.*

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* Here endeth Canon Rawlinson's article: The reader will gather its refutation from pages that follow; but chiefly from that interior source of every good and perfect gift, the Holy Spirit, under whose direction the faithful are led unerringly into all truth whatsoever, albeit the way may lead through places seemingly deserted. To prove this, re-read this article after you have read this entire Study. The Editors of "The Leisure Hour" having refused Hine the Privilege of replying to Canon Rawlinson in their columns, or of quoting the article in his own, he was forced to issue his defence in separate pamphlet form. This he did under the title "Oxford Wrong, in objecting to the Anglo-Saxons being Identical with Israel. With Edward Hine's reply to Canon Rawlinson, showing that the Anglo-Saxons entirely agree with the Bible accounts of Lost Israel, in Language, Physical Type, Religious Opinions, Manners, Customs, etc." As this work, and in fact all of Edward Hine's pamphlets should be in the possession of our constituency we refrain from quoting heavily from it and refer our readers to the List of Collateral Reading, Study No. Five, page 363. C. A. L. T.

The next writer to attack the Identity as advocated by Edward Hine, was John Wilkinson whose argument we now reproduce at length.

THE TEN TRIBES:*

WHERE ARE THEY NOT? AND WHERE ARE THEY?

By John Wilkinson.

My present purpose is not to answer any body, but simply to set forth the plain teachings of the Word of God, praying the Holy Spirit to use His own *Sword* and His own *Hammer* to cut away and to crush every whim and crotchet, however plausible and palatable, which is unscriptural, and consequently mischievous.

It has been repeatedly asked, "If the Anglo-Saxons are not the ten tribes, who are the Anglo-Saxons?" That is altogether beside the question. Suppose the Anglo-Saxons could be traced through all their mixtures back to their origin as satisfactorily as the Jews can be traced to Abraham, this would by no means prove the Anglo-Saxons to be the ten tribes. A much more pertinent question, and one also that is frequently asked, is, "If the Anglo-Saxons are not the ten tribes, who are? and where are they?"

We write for our fellow-Christians, whom we would earnestly urge to suspend their judgment till they have thoroughly examined the Word of God, and to be concerned only for truth at all cost; for even unpalatable truth, if less welcome, is more useful than palatable error. It is surely better to know that we have only a penny in the pocket,

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* London, John F. Shaw & Co., 48 Pater Noster Row. See Collateral Readings.

than, having but a penny, to think it is a pound; for sooner or later we shall be undeceived and disappointed.

First, then, let us notice, "The ten tribes: where are they *not?*" They are not the Anglo-Saxons for the following Scriptural reasons:

1. "Lo, the people alone shall dwell, and among the nations shall not reckon itself."* (Num. xxiii. 9.) . . . . Now these words were spoken of the whole *twelve tribes* in the wilderness, and are true to-day of the Jewish people. But are they true of the Anglo-Saxons? Do the Anglo-Saxons dwell alone? Some say yes; and refer as proof to our insular position. But in this sense the mark would not be distinctive, for the Irish, or the Maltese, or any other islanders might be meant. What about the second clause in the passage? "Among the nations shall not reckon itself." Does the English nation not reckon herself among the nations? Witness the various treaties—commercial and political—made and signed by the powers of Europe. This passage as closely fits the Jew as it misfits the Anglo-Saxon, and we may as well attempt to fit an ordinary dress coat to the back of an elephant as try to cover the Anglo-Saxons with this passage.†

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* See Study No. One, pages, 122-125.

† It will be impossible, within our present limits, to annotate this "argument" (?) by references to Our Race Studies, wherein, line by line, every hostile statement is refuted. Should any of our readers be impressed by any feature of this article and not find satisfaction before he has finished the perusal of the present Study, we CONJURE him to reread Studies Nos. One, Three, Four and Five. In all of my experience with the controversial features of our topic I have never run across a more recklessly inaccurate array of statements, nor one more subtly calculated to accomplish the end in view. My fellow-students, however, familiar by this time with the true *Spirit* of investigation, and schooled and forearmed by the perusal of the preceding Studies (particularly Nos. One, Three, Four and Five) will

2. Our second point is founded upon Hosea iii. 4-5. " . . . . For the children of Israel shall remain many days without a king and without a prince; . . . afterwards the children of Israel shall return, and shall seek Jehovah their God, and David their king; and they shall tremblingly hasten to Jehovah, and to His goodness in the latter days."

Hosea was a prophet specially to the ten-tribed kingdom of Israel, and associates the term "Children of Israel" in this passage and in Chapter iv. 1, with *Ephraim* in iv. 17. We insist upon this the more because our opponents have endeavored to

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(or ought to) detect the fallacy which pervades the entire discussion as here set forth. I have read this presentation of John Wilkinson over and over, and with an ever-increasing "admiration," in the sense of "*astonishment*," at the blindness it sets forth, at the confusion it must introduce into unwary minds, at the subtlety with which it is calculated to disseminate the leaven of error among such as love delusion, and at the cool disregard of consecutive argument with which it culminates. The merest tyro of a *truth-searcher* will detect the spirit of animosity with which the treatment is conceived, and a school-boy debater would point out the flaws of an argument that proves too much. For instance, a good quarter of the space is devoted to an effort to show that the Israelites were incorporated with Judah after the return from Babylon—(of course there were a few, perhaps many!) and that therefore Israel and Judah are now, and always have been, united in the "Jews" as we know them! Then immediately the author "doubles" and argues as we do! that the bulk of "Israel" did not return and cites authority to prove it! He next points out what he expects us to accept as axiomatic! that "the place to look for a thing is the place where it was lost." That would be the last place to look for a Lost Sheep! but it would be a good place to start from! A man running into a wilderness is seen to jump over a distant wall and disappear from view—which way did he go after that? John Wilkinson first argues that he came straight back over the same route, next that he stayed just where he jumped over and is there now, and finally shows that he went to China! When "Israel" passed out through the Gate of the Caucasus and was lost to view, I prefer to follow him with Esdras as a guide, even if I find Saxons as blind as Wilkinson among his descendants. May the God of Our Ancestors give us hearts that burn for truth and before whose fervor error cannot stand. C. A. L. T.

show that *Israel* in this passage must be read as *Judah*, but without the slightest manuscript authority for the change. If the Word of God is to be treated after this fashion, and thus made to mean any thing to any body, it will soon mean nothing to any body. What true Christians dare take the responsibility of reading their notions into Scripture by such a process? Is not this course as dangerous as adding to or taking from the Word of God? Please carefully notice the most striking features of this passage: "Children of Israel;" "Many days without a king or prince;" and without a true knowledge of their Messiah-ben-David. Now, are the Anglo-Saxons without civil rulers? Indeed, "many days" are rather likely to elapse before the Anglo-Saxons are short of princes.

Again, are the Anglo-Saxons without a true knowledge of God? But Israel is not only to remain in dispersion without civil rulers, but also without a true knowledge of God; and they are to seek the Lord their God on their return. This passage exactly suits the Jewish people "who are Israelites;" but it does not in any way describe either the political or religious condition of the Anglo-Saxons. Kimchi, the able Jewish commentator of the middle ages, remarks on this passage, "And these are the days of our present captivity, for we have neither king nor prince of Israel, but are under the rule of the nations, even under the rule of their kings and their princes."

The words "and David their king" are referred by the Targum and by the Rabbins to "Messiah, the Son of David."

3. Our third point is founded upon Deut. iv. 26, 27; xxviii. 62-66; Jer. xxx. 3, 4, 19; and Zech. viii. 13. In the first two passages given from Deuter-

onomy, please to observe that the *whole twelve tribes* were addressed in the wilderness, before they had even entered the promised land; consequently, hundreds of years before the tribes were divided into two kingdoms. The threatenings of Deuteronomy were denounced in 1451 B. C., and the twelve tribes were broken into two kingdoms about 975 B. C. We ask special attention to these dates, because our opponents, finding these threatenings do not fit the Anglo-Saxons, have placed them to Judah's account exclusively, when Judah as a separate kingdom did not exist till several hundreds of years after.

With what chastisement were the twelve tribes threatened? Amongst other fearful chastisements, they were to be driven out of their country, scattered among the nations, and become *few in number*. Now, please to notice the passages in Jeremiah xxx., written about the time of the Babylonish captivity. The third and fourth verses tell us plainly that the words spoken are "the words that the Lord spake concerning Israel and concerning Judah"—the whole twelve tribes. Now look at the 19th verse. "I will multiply *them*, and they shall *not* be *few*." Now look at the fourth passage in Zech. viii. 13. "It shall come to pass as ye have been a *curse* among the nations, O house of *Judah*, and house of *Israel*, so will I save you, and ye shall be a blessing." This eighth chapter of Zechariah evidently reaches down to Millennial times, when the four fasts, referred to in the 19th verse (and which are still fasts), shall be converted into feast days; the entire nation at home and converted—verse 8; God in Christ in the midst of them, in verse 3; and the Jews a nation of missionaries, according to verse 23. What inferences do we draw from these plain passages, quoted from Deuteron-

omy, Jeremiah, and Zechariah? The following: That the twelve tribes, being out of Palestine for national sins, are under national chastisement and curse—mark, not under curse as to individual, spiritual, and eternal interests; but only as to national and temporal interests. As long as they are out of Palestine and under national curse they are to be *few in number*. When the national curse is removed, by restoration to Palestine, *then* they are to be *multiplied* and *no longer few*. The Anglo-Saxons are an innumerable host, and enjoying as much national prosperity and blessing as any nation on the face of the earth, and are still out of Palestine; so that if there be any nation on the face of the earth not Israelites, surely it must be the Anglo-Saxons.

To meet this formidable difficulty, some of our opponents, quite innocent of Hebrew, have tried to make out that *few in number* really means an innumerable host. It is true that the words in Deut. iv. 27, translated, "few in number," are not exactly the same as those translated "few in number" in Deut. xxviii. 62; the former being—*methay mispar*—men of number, or men easily numbered; or as Gesenius translates, "few men." Jacob makes use of these same words as recorded in Gen. xxxiv. 30, as to the meaning of which there can be no doubt. The latter passage, Deut. xxviii. 62, has—*methay me'aat*—few men. Here also there can be no ambiguity as to the meaning, especially when the next line confirms the meaning by contrast: "Whereas ye were as the stars of heaven for multitude." The same word—*mah'aat* is used as a verb in the passage quoted from Jeremiah xxx. 19, "they shall not be few," and its meaning is abundantly confirmed by the context preceding and following;

standing at once in contrast with "multiply" and in harmony with "they shall not be *small*." There are numbers of passages in the Old Testament confirmatory of the meaning "few in number."

4. Our fourth point is founded upon Gen. xvii. 10, 14. "Every male among you shall be circumcised." "And the uncircumcised male child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." Circumcision was the initiatory rite into the privileges of the national covenant, and is so still. The Anglo-Saxons, being an uncircumcised people, are excluded from all the privileges of the national covenant. A dwarf may as reasonably expect to enter the royal guards, where the condition is six feet in height, as an uncircumcised Anglo-Saxon to share blessings belonging exclusively to circumcised Israelites.

5. Our fifth point is of solemn importance. All Anglo-Saxons (even if Israelites) are either *believers* or *unbelievers*: if believers in Christ, they are detached from the national Israel, and consequently from the future temporal interests and destiny of the nation. Indeed they form part of an entirely new body—the Church, the Body of Christ, which will be with her Lord before the national Israel have full and peaceable possession of their earthly inheritance. All believers in Christ—Jews and Gentiles—secure this higher calling of the Church—a heavenly calling—and will be married to the Lamb before Israel's national conversion and mission to all nations. If *unbelievers* (even if Israelites), they are under the curse of a broken law. (See Gal. iii. 10.) "For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all

things which are written in the book of the law to do them." There is no possibility of escape from this curse and its consequences but by a saving interest in the work of our Divine Substitute; then we may say, "Christ hath redeemed us from the curse of the law, being made a curse for us." (Gal. iii. 13.)

All Israelites, therefore, who are truly converted, are detached from the nation and secure the higher calling of the church; and all who are unconverted are under the curse of a broken law, and suffering national chastisement to this day. This scriptural view accords with the national condition of the Jews exactly to this day: but it scarcely accords with the circumstances and condition of the Anglo-Saxons.

Let us repeat these five points.

1st. The people shall dwell alone and not be reckoned among the nations. This is true of the Jews, but not true of the Anglo-Saxons.*

2d. Israel is to remain many days without king or prince, and without a true knowledge of God. The Anglo-Saxons are not in these circumstances.†

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* *Denied in toto!* The Anglo-Saxons have always dwelt alone and have never been numbered among the Gentiles, *i. e.*, they form no part of the ten Kingdoms into which the Nebuchadnezzan Image of Empire is, or is to be divided. (See Study No. One, pages 122–5). Judah on the other hand, since the Crucifixion, does not dwell alone in the sense implied by Baalam and understood by Balak. Wilkinson's view makes dwelling "alone" a *curse!* whereas even Balak complained that it was "*altogether*" a "*blessing!*" (Numbers xxiii. 9–12). It is painful even to feel it necessary to set such errors right! C. A. L. T.

† *Disputed.* The bulk of "Israel" was without a king of David's line from 3030 A. M., when they separated from Judah, until the coronation of King James of England! (See Study No. Five, pages 313–4,) and "Judah" as such is still without a king and will be until they accept Christ. Wilkinson's whole point is misconceived. C. A. L. T.

3d. The twelve tribes, out of Palestine, are to be *few* in number, under national curse, and multiplied and no longer few when restored. But the Anglo-Saxons, though out of Palestine, are enjoying national blessing, and are not few in number.*

4th. The penalty of uncircumcision is excision. The Anglo-Saxons are uncircumcised.†

5th. Anglo-Saxons are either saints or sinners; if saints, then detached (though Israelites) from the nation, and incorporated with the Church; if sinners, then under the curse of law. So that it will not do to urge the plea, that because the Anglo-Saxons are nominally Christian, therefore they have escaped the curse of the law; for they can only escape that curse by true conversion which detaches them from the nation and secures to them a heavenly calling and a heavenly inheritance.‡

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* Dreadfully unscriptural. The very reverse the fact. Why, it is as plain as Hosea can make it (Hos. i. 10) that they should become numberless while in the Lo Ammi condition and just as Wilkinson admits the Saxons are! C. A. L. T.

† Misunderstood. Israel *was* excised, and driven out, "divorced," and "cast away," and "cut off," and called Lo Ammi—"not my people" (Hos. i. 10) and yet with what a gracious promise of becoming the "Sons of God" while in the very locality of their exile! The eye of Wilkinson's logic inverts every image it attempts to form; with the net of such a perception those who toil with him all night will fish in vain! C. A. L. T.

‡ Confusion worse confounded. If the Anglo-Saxons are not "Israel" nor "of Israel" then they are *not* "under the curse of the Law" even if they are sinners, for "the Law" was never given to the Gentiles. St. Paul's logic shows this to any one but a Wilkinson as dense as John the aforementioned! It is granted that in Adam all mankind are dead and sorely need the Messiah; and in this age they hear him preached "as a witness;" but, while out of real Gentiles we know God gathers many into "the spiritual house of Israel," we would like John Wilkinson or any one else to cite a single scriptural text whereby the Law of Sinai can be even constructively cast over the Gentiles! They never had this Law and God will not judge them by it, but by the light of their own laws, and of their own consciences. Read St. Paul's epistles over. C. A. L. T.

These five points based on plain passages of Scripture seem fairly and unanswerably to prove that if any people on the face of the earth are *not* Israelites, the Anglo-Saxons are not Israelites.*

If, then, the Anglo-Saxons are *not* Israelites, *Where are they?* We now address ourselves to this question. Let us take a rapid glance at the nation's history. About 1740 B. C., Jacob, a grandson of Abraham, was named *Israel*, and his children were naturally called Israelites. The descendants of Judah, who was a son of Jacob or Israel, are as really Israelites as are the descendants of any other of Israel's sons.

In 975 B. C., ten tribes revolted under Jeroboam, who became their first king; established the seat of government at Shechem, afterwards at Tirzah, till Omri in 925 B. C. bought from Shemer the hill of Samaria, which remained the seat of government till the captivity in 721 B. C. This ten-tribed kingdom, being in the majority, took the honored name Israel. The two tribes—Judah and Benjamin, with Levi—had their seat of government at Jerusalem, and their kingdom was called the kingdom of Judah, from the name of its leading tribe.

In 721 B. C., in the 6th year of Hezekiah and 9th of Hoshea, Samaria was taken by Shalmaneser. (2 Kings xviii. 9-11.) In 606 B. C., the kingdom of Judah was destroyed and the people carried to Babylon. In 536 B. C., about 50,000 were restored.

Now let us retrace our steps over this period of Israel's history, from 975 B. C., when the twelve

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* As they prove just the contrary to what John W. would have them, his witnesses have cost him his suit, nor can witnesses be brought to win it. C. A. L. T.

tribes were divided into two kingdoms, down to 536 B. C., when the restoration from Babylon took place; and we shall find in the Word of God a large amount of interesting and useful information. Be it observed that the ten tribes, though afterwards apostatizing religiously to secure the permanence of the breach made, in the first instance, revolted only on political grounds; so that large numbers of the ten-tribed kingdom of Israel would be likely to fall away to Judah on *religious* grounds. And such we find to have been the case. Let us look at the commencement of the history of the divided kingdoms, 975 B. C., (See 2 Chron. xi. 14, 16, 17.) "For the Levites left their suburbs and their possessions, and came to Judah and Jerusalem . . . and after them, *out of all the tribes of Israel*, such as set their hearts to seek the Lord God of Israel, came to Jerusalem, to sacrifice unto the Lord God of their fathers; so they strengthened the kingdom of Judah." Here we see that portions of all the ten tribes fell away to Judah on religious grounds, and strengthened Judah.

Now come down to 941 B. C., when Asa, the grandson of Rehoboam was on the throne of Judah, and see 2 Chron. xv. 9: "And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon, for they fell to him *out of Israel in abundance*, when they saw that the Lord his God was with him." Here we see numbers falling to Judah from the ten-tribed kingdom. See again in 896 B. C., in the reign of Jehoshaphat, Asa's son, how positions of honor and responsibility were occupied in Judah by "the chief of the fathers of Israel." (2 Chron. xix. 8.) "Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the *chief of the*

fathers of Israel, for the judgment of the Lord, and for controversies."

Also in 877 B. C., in the reign of Joash, great-grandson of Jehoshaphat, "they went about in Judah, and gathered the Levites out of all the cities of Judah, and the *chief of the fathers of Israel*, and they came to Jerusalem." (2 Chron. xxiii. 2.) Now let us come down to the time of King Hezekiah, to 726 B. C., about five years before the captivity of the ten tribes. (See 2 Chron. xxx. 1, 5, 10, 11, 18, 25.) "Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel; so they established a decree to make a proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem; so the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun; but they laughed them to scorn and mocked them; nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves and came to Jerusalem; for a multitude of people—many of Ephraim and Manasseh, Issachar and Zebulun, had not cleansed themselves, yet did they eat the passover. And all the congregation of Judah, with the priests and the Levites, and *all the congregation that came out of Israel*, and the strangers that came out of the land of Israel, and that *dwelt in Judah* rejoiced." See also 2 Chron. xxxi. 6, where we read of "the children of *Israel* and Judah, that *dwelt* in the cities of Judah."

We have now traced the history of the ten-tribed kingdom of Israel from the time of its separation from Judah in 975 B. C., down to the period of its

destruction as a kingdom by Shalmanezer, 721 B. C. And during that period of 254 years, in which the kingdoms of Judah and Israel existed side by side in Palestine, large numbers out of the ten tribes fell away to Judah on religious grounds, and thus proved their detestation of idolatry and their loyalty to the God of Israel. So far we have found the Israelites in "abundance" amongst their brethren of Judah. This is authentic history, clear fact, inspired information; let us note it carefully. Now let us seek information from another stage of history, from 721 B. C., to the period subsequent to the return from Babylon in 536 B. C; and we shall find the facts as interesting as they are instructive and authentic.

We wish now to show from Scripture that the two countries, Assyria and Babylon, were at this period virtually one, the latter being subject to the former. (See 2 Kings xvii. 24.) When Esarhaddon, son of Sennacherib, reigned over Nineveh and Babylon, 677 B. C., "The King of *Assyria* brought men from *Babylon* . . . and placed them in the cities of Samaria instead of the children of Israel." See also 2 Chron. xxxiii. 11: Wherefore the Lord brought upon them the captains of the host of the King of *Assyria*, who took Manasseh among the thorns, and bound him with fetters, and carried him to *Babylon*.

Now let us take the period of the reign of Josiah, the great-grandson of Hezekiah, 625 B. C., or about 96 years after the ten tribes had been taken captive, and about 20 years before the captivity of Judah. Saracus was now King of Assyria. Nabopolassar, his general, was sent to oppose Cyaxares and his Medes in their advances on Nineveh. The general became a traitor to Saracus, and went over to

the Median, who gave his daughter Amyitis to the general's son, Nebuchadnezzar. Cyaxares and Nabopolassar shared the Assyrian Empire, the former took the North and Eastern portions; and the latter the valley of the Euphrates and Syria, Phœnicia and Palestine.

Have we any information respecting any of the ten tribes at this period, about one hundred years after their captivity? See 2 Chr. xxxiv. 9 and xxxv. 17, 18: "And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of *Manasseh* and *Ephraim*, and of *all the remnant of Israel;* and of all Judah and Benjamin; and they returned to Jerusalem." "And the *children of Israel* that were present kept the passover at that time, and the feast of unleavened bread seven days. And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and *all Judah and Israel* that were present, and the inhabitants of Jerusalem." Here it appears that *great numbers* of the poor and the pious of the ten tribes remained in the land and united themselves with Judah in the celebration of their national festivals and in the general worship of God; and that they also contributed liberally of their substance, for money was taken of the hand of *Manasseh and Ephraim*, and of *all the remnant of Israel.*

Now take the date 606 B. C. when Jerusalem was taken by Nebuchadnezzar and the people taken captive to Babylon; and there can be no reasonable doubt that numbers of Israelites, mingled with Judah, accompanied Judah to Babylon.

So far our way seems perfectly clear.

We may now ask, have we any reason for supposing that any considerable number of Israel returned with Judah on restoration from Babylon in 536 B. C.? Let us see. It must be observed that the Assyrian empire is now merged in the kingdom of Babylon, and the *King* of Babylon is called the *King* of *Assyria* (see 2 Kgs xxiii. 29). The *country* of Babylon is called *Assyria* (see Jer. ii. 18). "What hast thou to do in the way of Assyria, to drink the waters of the river?" (*May nahar*, "the waters of the river"—Euphrates). And the *people* of Babylon are called *Assyrians* (see Lam. v. 6.) "We have given the hand to the Egyptians and to the *Assyrians*, to be satisfied with bread."

Thus the king, country, and people of Babylon are identified with the king, country, and people of Assyria, at the time of the Babylonish Captivity. It is important to notice this carefully.

Let us now briefly examine the books of Ezra and Nehemiah, which bring us down to the restoration from Babylon, 536 B. C.; and here we shall find, not only that Assyria and Babylon are identical, but also that *Persia*, *Assyria*, and *Babylon* are *one*. See Ezra iv. 5, where Cyrus is called *King of Persia*, and in v. 13 is called "King of *Babylon*." Then again, in iv. 5, Darius is called "King of *Persia*," and in vi. 22 is called "King of *Assyria*." Again in Ezra iv. 7, Artazerxes is called King of *Persia*, but in Neh. xiii. 6 he is called "King of *Babylon*."

Coming down now to the book of Esther, 521 B. C., fifteen years after the restoration from Babylon, we find the Medo-Persian Empire extending over one hundred and twenty-seven provinces, from India to Ethiopia, including in its range the ancient kingdoms of Assyria and Babylon. From these

considerations it is perfectly clear that Israel was as free to return to Palestine as was Judah. The way was as wide open to the one as to the other. It would seem therefore as likely that the Israelites of the ten tribes should return, as that many of the Israelites of Judah and Benjamin—called Jews—should voluntarily remain behind. It is a singular fact, that, while great numbers of Israelites remained in Persia after the restoration from Babylonish captivity, witness the book of Esther, they are uniformly called Jews; the word Israel never occurring once throughout the book, whilst the *Jew* and *Jews* occur between *forty* and *fifty times*. On the other hand, the term *Israel* is of frequent occurrence in both Ezra and Nehemiah as referring to those restored. "All Israel in their cities." (Ezra ii. 70.) Then Ezra tells us that when he went up to Jerusalem, he "gathered together out of *Israel* chief men" to accompany him. (Chap. vii. 28.)

Then we have the very striking evidence furnished by the fact that sacrifices were offered for the whole twelve tribes (see Ezra vi. 16, 17; viii. 35). "And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy; and offered at the dedication of this house of God a hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for *all Israel, twelve* he-goats, according to the number of the tribes of Israel." "The children of those that had been carried away, which were come out of the captivity, offered burnt-offerings unto the God of Israel, *twelve* bullocks for all Israel," etc. The entire congregation of restored captives—people, priests, and Levites—consisted only of 42,360; in addition to these there were 7,337 men-servants and maid-servants,

and 245 singing men and singing women (Neh. vii. 66, 67), making a total of 49,942, a few short of fifty thousand. Numbers of Jews remained behind, as the book of Esther testifies, and established influential schools and colleges which gave birth to the Babylonian Talmud, which is really "The Talmud;" the Jerusalem Talmud, though having the same Mishna, and associated with the Holy City, possessing but little influence in comparison with the Babylonian.

As those who remained behind were called Jews and not Israel, and as those who were restored were called, not only Jews, but Israel, and sacrifices were offered for the whole twelve tribes, it is a just and natural inference that a considerable proportion of those who returned represented the ten tribes of Israel.

Now what is our general inference from these wanderings, Bible in hand, after the ten tribes from 975 B. C. to 521 B. C.? Simply this—that sufficient numbers of the ten tribes of Israel while in the land fell away to Judah on religious grounds; and a sufficient number returned from Babylon on political and religious grounds, to render the restored captives properly representative of the entire nation; so that should no other people in the world ever present a reasonable claim to Israelitish descent, the people known as Jews may be regarded as fairly entitled to be representative of the interests and destiny of the whole twelve tribes.

But it may be asked, and not without reason, Does this cover the entire question of the ten tribes? Have all the Israelites of the ten tribes been absorbed by the Israelites of the two tribes? It may be frankly confessed that certain plain predictions of the word of God seem to necessitate the restora-

tion to Palestine, in the *future*, of a people known as descendants of the ten tribes of Israel, and designated "the outcasts of Israel," in contradistinction from "the dispersed of Judah." (Isa. xi.) The same conclusion would be arrived at by a careful examination of Ezekiel xxxvii. After a long period of national death, the constituent elements of the nation—the people—represented by the "dry bones," are brought together, national life restored, and Palestine again possessed by the whole twelve tribes; the union of Israel and Judah represented by the union of the two sticks, followed by the declaration of Israel's God, "I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." From these passages, and others of similar import yet unfulfilled, the search for the ten tribes amongst some portion of the world's present population should be thought neither useless nor hopeless.

It is a singular, though rather humiliating circumstance, that the ten tribes have been sought in almost every other country but the one into which they were taken captive. Some Welsh people have told us they must be the ten tribes because some Welsh words are like some Hebrew words.

Some Irish people have told us the Irish are the ten tribes because they have never persecuted the Jews, and it would be unnatural to persecute their brethren; forgetting that they have had few if any Jews to persecute; and forgetting, also, that Irish Romanists have sometimes persecuted their Protestant brethren, and that a brother offended is hard to be won.

Another has found some Israelitish features and

customs amongst the North American Indians, and has therefore concluded them to be the ten tribes. It would be strange, indeed, while possessing a common human nature, if they had no features or customs in common.

Others have thought they are to be found in the Chinese; and others, in the Afghans, though there is no satisfactory evidence in either case. It is, nevertheless, not only possible, but probable, that some of the descendants of the ten tribes may be found *among* the Afghans, and others among the Chinese, such as the small colony of Israelites at Kai-fung-foo, in the province of Honun.

Others, again, have maintained against the clearest Scripture testimony that the Anglo-Saxons constitute the lost ten tribes, wresting, garbling, twisting, and misapplying Scripture texts in a manner most distressing to the devout lover of the Word of the Living God. (! ! ! ! ? ? ? ? C. A. L. T.)

If, then, the Anglo-Saxons are not the ten tribes, who are? and where are they? We answer at once—The Nestorians in the mountains of Kurdistan, and by the Lake Ooroomiah, in Persia, as shown in a most interesting book written by the late Dr. Asahel Grant, for many years a self-denying and successful medical missionary, sent out by the American Board to that people in 1835. In his researches the principle adopted is the most simple and natural, viz., "*Search for a thing where it was lost.*" Confiding ourselves to the guidance of Dr. Grant, we submit a brief summary of the overwhelming evidence he adduces in favor of the Nestorians being the lost tribes of Israel. (Study No. 1, page 79. C. A. L. T.)

1st. Let us notice what we would term *the sacred historical evidence.*

In the Scripture account of the deportation, Pul

and Tiglath-Pileser first carried away the trans-Jordanic Israelites, Reuben, Gad, and the half tribe of Manasseh; and next, about nineteen years later, Shalmanezer carried away the remaining seven and a half tribes of the cis-Jordanic Israelites. The whole ten, however, were placed in the same district of Assyria proper, and the adjoining country of Media. The region, then, into which the ten tribes were carried was that which the Greeks commonly called Adiabene. It lies N. E. of Nineveh; S. E. of Lake Van; W. of the Lake Ooroomiah; and answers to the original Assyria proper, as contradistinguished from the more widely extended Assyrian empire.*

Sennacherib's boast was that the Assyrian kings had destroyed the inhabitants of this region; thus, the country being partially depopulated, was ready for the captive Israelites.

Now notice the evidence of *prophecy*. Prophecy says, "The Lord shall set His hand again the second time to recover the remnant of his people which shall be left† from *Assyria*." "He shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth; and there shall be a highway for the remnant of His people which shall be left from *Assyria*, like as it was to Israel in the day that he came up out of the land of Egypt," Isaiah xi. Please to notice that in the eleventh verse Assyria is the first place mentioned; prominence is also given to Assyria in the last verse; and then observe that in the twelfth verse "the outcasts of Israel" are named before "the dispersed of Judah," which seems to indicate

*George Stanley Faber's "Sacred Calendar of Prophecy," in Appendix.

† "Left *from* Assyria!" not *in* Assyria! C. A. L. T.

that "Assyria" and "outcasts of Israel" were intended to be associated. Who then are to come from Assyria if not the outcasts of Israel? And whence are to come the outcasts of Israel if not from Assyria? History says the ten tribes were taken into Assyria; prophecy says they are to be brought out of Assyria. The plain inference is *they are there*. (*Sic!* C. A. L. T.)

Now let us take the evidence of *secular history*. Josephus (Ant. b. xi., c. v., § 2) having given an account of the friendly relations of Xerxes, the son of Darius, towards the Jews, and having expressed those intentions in a letter to Ezra, says, "So he (Ezra) read the epistle at Babylon to those Jews that were there; but he kept the epistle itself, and sent a copy of it to all those of his own nation that were in Media; and when these Jews had understood what piety the king had towards God, and what kindness he had for Ezra, they were all greatly pleased; nay, many of them took their effects with them, and came to Babylon, as very desirous of going down to Jerusalem; but then the entire body of the people of Israel remained in that country; wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers.'

Again, in Josephus (Wars, b. ii., c. xvi. § 4) we have the magnificent speech of Agrippa, in which he sets forth the overwhelming power of Rome in order to discourage Jewish resistance to that power. Agrippa is represented as addressing the Jews thus: "Where then are those people whom you are to have for your auxiliaries? Must they come from the parts of the world that are uninhabited? for all that are in the habitable earth are (under the)

Romans; unless any of you extend his hopes as far as beyond the Euphrates, and suppose that those of your own nation that dwell in Adiabene will come to your assistance; but certainly these will not embarrass themselves with an unjustifiable war, nor, if they should follow such ill advice, will the Parthians permit them so to do?"

It is plainly evident, from secular history, that down to the first century of the Christian era the ten tribes were considered to be still in the same district into which they were first taken.

Now let us come down to the fifth century, in which Jerome, the author of the Vulgate, in his notes on Hosea, says: "Unto this day the ten tribes are subject to the kings of the Persians, nor has their captivity ever been loosed" (tom. vi. p. 7). And, again, he says: "The ten tribes inhabit at this day the cities and mountains of the Medes" (tom. vi. p. 80). Thus we have historic evidence down to the fifth century, that the ten tribes, apart from those portions not already mixed with Judah, were still in the place into which they were first taken. Had they ever migrated from these countries the native histories must have mentioned an event of such importance. But history, observes Dr. Grant, is silent upon the subject. The native histories, Persian, Turkish, and Arabic, which are numerous, say nothing of the removal of the captive Israelites from this country, and tradition is equally silent upon the subject.

Buchanan in his "Researches" very truly observes: "The Jews have a never-ceasing communication with each other in the East; so that, when anything interesting to the nation of the Jews takes place, the rumor will spread rapidly throughout all Asia." Had the ten tribes removed it is incredible

that the Jews should have known nothing of it, and they are silent on the subject.

So much for the testimony of prophecy, and of sacred and secular history.

The ten tribes were taken into Assyria in 721 B. C. History down to the fifth century of the Christian era says they are still there. Since that time no history or tradition at all reliable gives any account of their removal. And unfulfilled prophecy says they are to be restored from Assyria. The plain inference is—*They are still there.* (Selah! C. A. L. T.)

Lingual evidence.—Language is another kind of evidence of the Israelitish origin of the Nestorians of Kurdistan. They speak at this day a dialect of the Syriac, which can scarcely be accounted for on any other theory than that of their Israelitish origin. The ten-tribed kingdom, bordering on Syria, and subject to incursions from the Syrians, naturally learned the Syriac tongue, and took the knowledge of that tongue with them into the fastnesses of Kurdistan. It may not be out of place to give here a little personal experience.

About the year 1860 or '61, my morning daily paper announced the arrival in London of two representatives of this ancient people, and that they were located at the Home for Asiatics at Limehouse. My wife and I immediately went over to see them. We saw them. I made myself understood through the Hebrew of which the Syriac is a cognate as well as the Chaldee. We invited them to our house to meet some friends, and to spend an evening with us. They told us there is no doubt of their Israelitish origin amongst themselves. A most interesting evening was closed by these strangers with reading and prayer. I fetched from my study two copies of the Peshito version of the

New Testament in Syriac; the elder one read a chapter and prayed, and afterward sent me several slips of paper with his autograph in Syriac for the friends he had met. Any one looking the elder one in the face would have no difficulty in perceiving at once the *Jewish* features. (! ! ! ! C. A. L. T.)

Amongst these Nestorians, who are nominal Christians, there are nominal Israelites, called Jews. Both the one and the other trace their origin to the ten tribes. The Nestorians are charged by the Jews with having apostatized from the religion of their fathers. They are not called Nestorians because converted by Nestorius, but because they sympathized with some views held by Nestorius, and for which he was considered a heretic by the Greek Church at Constantinople. The Christianized portion claim to have been brought to the Christian faith by Apostles sent to them from the Church at Jerusalem. Their traditions state that their forefathers went up to Jerusalem to keep the "feast of weeks" (Shevuoth)—Pentecost, on the opening of the present dispensation; that they caught Pentecostal fire, carried it back to their people, and that the Church at Jerusalem, recognizing the special claim of these their brethren, sent out Thomas, Thaddeus, and Bartholomew—names still honored amongst them—as their first missionaries. Now let us turn to the second chapter of the Acts of the Apostles, and we shall find gathered at this national festival "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in parts of Libya about Cyrene, and strangers of Rome, Jews, and Proselytes, Cretes and Arabians." So there were Israelites—"Parthians, Medes, Elamites, and dwell-

ers in Mesopotamia"—from these very districts into which the ten tribes were first taken captive. How wonderfully tradition, history, and Scripture agree on this interesting question! In the light of such facts how full of meaning become such expressions as "to the strangers scattered," "to the dispersed among the Gentiles," and, "to the *twelve tribes* which are scattered abroad, greeting."

Again, "Benai Israel"—Children of Israel—is used generally to designate the lineal origin of the Nestorians. *Jewish names* are also very common amongst them, as Abraham, Isaac, Jacob, Joseph, Elijah, etc. *Jewish features* are also strongly marked in the faces of this people.

They have also amongst them many modified observances of the Mosaic ritual; as peace-offerings; vows; first fruits and tithes: forbidden food; ceremonial impurities; and separation of women. Dr. Grant also gives abundant evidence that their social and domestic customs; their forms of salutation; their hospitality; their regard for the poor; their entertainments; dress; ornaments; espousals; marriages; and occupations, are, with various slight modifications, the same as those of the ancient Israelites. This pamphlet would however soon grow to a volume, if we were to give details of all these interesting points. To those who wish to pursue this subject further in this direction, we must say, read Dr. Grant's "Nestorians, or Lost Tribes."

We do not, by any means, consider it necessary to believe that these Nestorians and Jews in Ooroomiah and Kurdistan constitute the totality of ten-tribed Israelites, over and above those mingled with Judah; but we firmly believe that the evidence in favor of their being at least the nucleus of the ten tribes is perfectly satisfactory. The Yezidees may

be another portion. The Malabar Jews—black and white—may be another portion. The few in Kae-fung-foo may be another. The 10,000 families discovered in Daghestan on the Caspian Sea may be another. And the quarter of a million of Falashas in Abyssinia may very likely be another portion. But there are the very strongest reasons for doubting the Israelitish origin of the Anglo-Saxons.

Having shown, we believe successfully, where the ten tribes of Israel *are not*, and also where they *are*, we now propose briefly to show the mischievous character of this modern theory—that the Anglo-Saxons are the lost tribes of Israel.

What harm, it is asked, can come out of the theory of our Israelitish origin? We answer, it diverts attention from the elect nation destined in the revealed purpose of God, to be the channel of blessing to the world. Satan is no doubt a deep student of the Word of God. And why? To ascertain God's way of taking the world out of his grasp and destroying his power. When our blessed Lord answered Satan's temptations by "it is written," "it is written," we do not find Satan inquiring anything about the nature and authority of the documents referred to; it is implied he knew all about them, and that he reads and studies the Scriptures in order to use all his skill in thwarting the Lord's revealed purpose. (*Be careful Bro. Wilkinson!* C. A. L. T.)

The power of Satan is amazing and appalling, but it is limited in degree and in duration, though it will be effectually crushed only on the return of the Lord Jesus, when he will be chained for a thousand years. Surely Satan must know that all the families of the earth are to be blessed in Abraham's seed; and that God has declared, "This people have I formed for Myself, they shall show forth My praise."

Thus Satan succeeded in persuading the Gentile Church, in early times, that she was a spiritual Israel, to whom all blessings promised to the national Israel exclusively belonged ; and that to the literal and national Israel belonged only the curses, literally understood. This doctrine has been embodied in commentaries, and proclaimed from most of the pulpits of Christendom, and is still largely held and preached at this day. What has been the result of this doctrine? *The "Dark Ages" for the Church;* and *cruelty at worst*, and *indifference at best* towards the *Jews.* The promises given to the Church, and the curses given to the Jew, any kind of conduct on the part of Christendom, however cruel, was considered as rather pleasing than otherwise to God. This was a grand masterstroke of Satan, by which he at once secured a corrupt, ignorant, persecuting, dead Church ; intensified unbelief amongst Israel ; and a world asleep in the arms of the Wicked One.

Within the last half century, however, another principle has been largely adopted in the reading and exposition of truth about the Jews, viz., that of allowing the blessings and the curses to bear a *literal* meaning to the *literal Israel.* An intelligent and devout body of Christians, called "Brethren," as well as many in the Episcopal church distinguished for piety and learning ; have taught the Church of Christ a lesson she is slow to learn : 1st, That the book we call the Bible most certainly means *something ;* and 2d, It probably means what it says. In other words, instead of making the Scriptures, by farfetched and fanciful interpretations, mean anything but what they say ; they substitute the sound simple principle applicable to all literature—sacred and secular—"*If the plain and obvious sense make good sense, seek no other sense.*"

Ah ! says Satan, but this will never do. This will land the Church in the doctrine and hope of the pre-millennial advent, and tend to produce unworldliness; this won't do. Again, with the unworldliness and increased power of the Church, will come an earnest desire to know and do the revealed will of God.

The natural and national Israel will then take a prominent place in the Church's prayer and effort in order that through Israel the original and unchanged purpose of Jehovah may be realized in the world's blessing. Don't you see the device of Satan ? Anyhow he must keep the real Israel under the power of unbelief, or he will soon lose his power over the nations.

So now we have another masterstroke of Satan ; a determined struggle to get the Anglo-Saxons to believe, without the slightest evidence, and, indeed, against the clearest Scripture testimony, that they are the natural Israel to whom all the promises are made, and promises *only ;* and then by a hard and arbitrary line drawn between Judah and Israel, as though Jews were not Israelites, to hand over all the curses, and curses only, to the Jews. This we believe to be the nature of the mischief of this modern theory, and it is one of the leading latter-day errors of these "perilous times." Cost what it may, we faithfully, solemnly, yet affectionately, warn the Christian Church against this latter-day error, as mischievous and dangerous, as it is flattering, fascinating, and unscriptural.

"Thus saith the Lord of Hosts: In those days it shall come to pass, that ten men shall take hold out of all the languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We

will go with you; for we have heard that God is with you." (Zech. viii. 23.)*

"For I testify unto every man that heareth the words of the prophecy of this book; If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away out of the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, and from the things which are written in this book." (Rev. xxii. 18, 19.)†

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* This was an unfortunate text to quote in this connection, for it again discloses the blindness of John Wilkinson! Zechariah was discoursing on the promised glory of this Second Temple, for the elder men had wept at its meanness compared with that of Solomon. Now his prophecy (viii. 23.) came to pass literally; for the "TEN MEN" referred to were "the Ten Tribes" themselves! Even representatives of Benjamin, Simeon, Reuben, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, and Joseph, and they took hold of the skirt of Jesus who was the Jew referred to in the Parable! (Acts ii. 7-13) and to whom else could they say "We have heard that God is with you" if not to Immanuel himself! C. A. L. T.

† I unhesitatingly pronounce John Wilkinson's entire discussion of the Anglo-Israel Question as a travesty on Argument. It is concocted out of special pleading, cant, sophistry, irrelevance, misrepresentations, and downright ignorance of the premises and propositions before OUR RACE. We might as well, (it is our duty to) call things by their right names. Error ought to be nailed through the temple with a maul and tent peg. It is time for Israel to awaken to her Origin and Destiny and there is no time left for patience with men whose methods of discussion are so irregular, unreliable and prejudiced, that we would avoid them as an advocate in a court of equity. (Please re-peruse the note, foot of page 109.) C. A. L. T.

The whole argument is in [illegible] of the Jews trying [illegible] where he does not belong, namely as God's chosen above all, causing thereby confusion and disbelief in the [illegible]

THE ANSWER OF HISTORY.

PART II.

THE OTHER SIDE OF THE QUESTION.

In fact Both Sides,
"PROS and CONS."

"*Mine* ANSWER *to them that do examine me is this:*"— 1 *Cor.* ix. 3.

SOME OBJECTIONS TO THE SCRIPTURAL EVIDENCES OF THE IDENTITY CONSIDERED.*

By Philo-Israel.

When we adduce what are called the Scriptural Proofs of the Identity of our Nation with Lost Israel, we are very often met in conversation and in print with the reply that these statements are not "proof"—that they are mere "analogies," "coincidences," matters of "fortuitous similarity," but constitute nothing approaching to evidence—that "we have jumped to a conclusion in regard to our Nation, and have assumed that because the English seem to answer to the terms of some of the Prophecies regarding the Lost Ten Tribes, therefore Our Race must be the House of Israel."

When we ask these objectors how Evidence from Scripture of Identity, whether of Nations or of Individuals, can possibly be tendered except in the

* The following article, with which we commence our selections from the later and more copious arguments in rebuttal, is taken from No. 22 of the II. Volume of "Life from the Dead," (1875) a monthly magazine now long out of print, but for several years ably edited by Edward Hine while he was in the prime of his strength as an expositor of Identity Truth. The article in question is by E. W. Bird, Esq., whose *nom de plume* is "Philo-Israel." He is at present the aged editor of the "Banner of Israel," the best known English Weekly devoted to the Identity of Our Race with Lost Israel, and is himself not only the lineal successor of Hine but a greater than his Master. For information as to the "Banner of Israel" see Collateral Reading.

way attempted in this case—namely, by appealing first to the averments of Prophecy, and then by pointing to actual facts answering thereto, in hundreds of particulars, we meet with no response; but the old objection is repeated, "that coincidence is not evidence, analogy is not proof, and similarity in appearance, is not reasonable ground for concluding Identity."

We wish now to place before those who thus object to our arguments, a line of thought which may serve to show the unreasonableness of their opposition, as Christian Believers.

We ask what other species of Evidence the Apostles of our Lord Jesus Christ oftener present to us, as Confirmation of His Divine Mission, than that objected to now—namely, the appeal, on the one hand, to Prophecy; and on the other, to the Lord's exact fulfilment of the same, in the smallest jots and tittles?

Let us pursue this argument for a little, and show how exactly the evidence of our Lord's Mission has the counterpart in the character of that we rely upon, in proof of our averments in regard to Lost Israel.

A Prophet once said (Micah v. 2) that "Out of Bethlehem, Ephratah, in the Land of Judah, should come a Governor, to be Ruler in Israel." The Lord Jesus was born in that village, and the Apostle St. Matthew notes the circumstance as a proof of His Identity (Matt. ii. 6). Shall we reject it as a "coincidence"?

A Prophet of Israel said, "Out of Egypt have I called my Son" (Hos. xi. 1). Christ was taken into Egypt by his Parents, and came out of it again, with them. St. Matthew calls this a proof that Jesus was the Christ (chap. ii. 15). Shall we describe it as

"a remarkable and interesting similarity in facts," but deny its probative value ?

A Prophet of Judah declared a voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children because they were not (Jer. xxxi. 15).* St. Matthew (chap. ii. 18) calls attention to this prophecy, reminds us that Herod caused numbers of little children, in and near Bethlehem, to be put to death, and declares it is a proof of the truth of Christ's Mission, because a fulfilment of a prediction which had close reference thereto. Shall we decline the inference, and call it too obscure a matter to throw light on the Redeemer's Mission ?—that it proves nothing ?

The Prophets generally bore testimony that the Messiah should be called a Nazarene. Jesus Christ was of Nazareth, and lived there. The Holy Spirit, speaking by St. Matthew, tells us to mark this as an Identification of our Lord (chap. ii. 23). Shall we call it an analogy, without force to convince reasonable minds ?

A Prophet long since said (Isa. xlii. 1), God's servant when He came should not strive, nor cry, and no man should hear his voice in the streets. Our Lord withdrew himself from the Multitudes, and instructed those about Him not to make Him known (Matt. xii. 17). The Apostle calls this a clear proof of Messiah's advent. Shall we designate it a mere analogy—not evidence ?

A Prophet (Zech. ix. 9) of old proclaimed that the Lord should come to Zion sitting on an Ass, and a Colt, the foal of an ass. Our Blessed Saviour did enter Jerusalem on one occasion riding on an Ass,

* This remarkable chapter of Jeremiah also refers to the millennial days just ahead of us, in which days these children of Rachel shall indeed come again from the land of the enemy (Death). C. A. L. T.

and the Colt, the foal of an Ass. The Apostle (Matt. xxi. 4) bids us see in this an indication of the Lord's Identity with the promised Messiah. Are we to reply, "It was certainly an interesting and striking fact, which merely proves curious coincidences sometimes do occur; but can such trifling matters as an ass and its colt suffice to prove the Messiahship of Him who was spoken of?—and is this evidence which a Court of Law would accept as conclusive of the Identity?"

A Prophet of Judah (Zech. xi. 12) formerly wrote, that the Price the Lord was to be valued at, was "30 pieces of Silver:" and "I took the 30 pieces of Silver and cast them to the Potter in the House of the Lord." The sum of 30 pieces of Silver was actually paid, about 530* years after the above was written, to Judas Iscariot, as the price of Blood; It was by him returned to the Chief Priests, and "cast down" in the Temple; ultimately, it was expended by them in the purchase of the Potter's field to bury strangers in (Matt. xxvii. 4-7). The Apostle calls on us to note these transactions, as proving Jesus is the Saviour of the World, and that the predictions regarding him were literally fulfilled; and shall we, in reply, remark, that "coincidences and mere analogies are not evidence, and prove absolutely nothing." In speaking of "the Righteous," the Psalmist said—"He Keepeth all his Bones, not one of them is Broken" (Ps. xxxiv. 20). At the Institution of the Passover, 1490† years before Christ, the Lawgiver said—"Neither shall ye break a Bone thereof," *i. e.*, of the Paschal Lamb (Exod. xii. 46). Christ's bones were not broken at the Crucifixion, but His

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* 540 True Chronology.
† 1483 B. C. True Chronology.

side was pierced with a spear. The Apostle John bids us remember these facts (chap. xix. 36) as evidence that Jesus Christ was the Redeemer; as proof of His being the Son of God. Shall we reply against Him, that these were only remarkable and striking "coincidences which lead one to reflect; but as to proof of Identity, that requires more to establish it than these obscure similarities can afford?"

The Psalmist said—"They parted my Garments among them, and for my vesture they cast lots" (Ps. xxii. 18). At the Crucifixion the Roman Soldiers did precisely these things. St. Matthew calls attention to the facts as fulfilment of Prophecy (Matt. xxvii. 35). Shall we reply, "This, too, is of the nature of a strange concurrence of chances, but the value as proof is—nil?"

It may be objected that in each of the above cases God was His own Interpreter; that the Apostles drew our attention to fulfilments which, but for that, we might have failed to see.

Well; the following are a very few of many other instances, not so explained by the Inspired writers, but which Christians are not accustomed to overlook on that account, or fail to recognize as weighty evidences of the Saviour's Identity.

The Prophet Isaiah said that "As a Sheep before her shearers is dumb, so He opened not His mouth" (Isa. liii. 7). The Lord Jesus answered Pilate never a word; He gave him no answer. The Psalmist declared, "They gave me Vinegar to drink;" "They pierced my hands and my feet;" "All they that see me, laugh me to scorn, saying, He trusted on the Lord that he would deliver Him" (Ps. xxii). Did not these things literally occur? Were not these words actually spoken of our Blessed Lord?

Isaiah stated, "He gave his back to the smiters

and hid not his Face from shame and spitting;" also that He would "Make His Grave with the Wicked, and with the Rich, in His Death" (Isa. liii. 9). Was not the Lord "smitten?" Did they not "spit in His Face?" Was not his Sepulchre in the Garden in Golgotha, where those executed were usually buried? And did not the Rich man, of Arimathea come to Him at His Death, and remove His sacred Corpse?

So we might go on till we wearied you. Numbers of minute jots and tittles are recorded in the Prophetical writings as to what the Lord should do, say, suffer; where He should be born; where He should go; where live; where and how He should die; where and how He should be buried; how soon He should Rise again; what those around Him would do, and say, in various circumstances; how they would on one occasion forsake Him, and leave Him alone;—all these, and very many more details were stated, sometimes very obscurely, sometimes very clearly, and unmistakably.

But every iota—every jot, came literally and exactly to pass, in and during the Life of Our Blessed Lord. Taken all together, they constitute a mass of Fulfilled Prophetic Evidence, quite apart from the Miracles, Teaching, and Resurrection of Our Lord, which amply suffices to prove that Jesus was The Christ—evidence which the Church, all through the Ages, has accepted as valid and sufficient corroborative proof of His Identity.

To advert for a moment to the case of the House of Judah—the Jews. A Prophet of old declared that they would, when they fell into Sin and came under God's Judgments, be Dispersed, be few in number, and, Scattered among all the Nations (Jer. xvi. 4-7; Deut. xxviii. 62).

Another Prophet predicted, that their name would be left for a Curse, that the very "show of their countenance" would be a Witness against them (Isa. lxv. 15; iii, 9).

Another declared that they would be "without might," bereft of settled Government, and be a "trembling," "faint-hearted" People (Jer. xix. 7; xvii. 4; xxxv. 17; Deut. xxviii. 65). These and many other Predictions have exactly, and literally, been fulfilled in the House of Judah—a People whom we see about us now, and know by our own observation to be undergoing these same curses to the very letter.

Are we to regard these facts as only so many "coincidences," mere "chances" and "analogies," which cannot be relied on as evidence of the truth of the Prophets, or that the Jews, and they alone, are the People indicated? Common sense says No! and admits that the Jews are God's Standing Witnesses of the truth of the Prophets—an evidence which the most stubborn Unbeliever dares not gainsay, because he sees this People respond to the curses predicted against them in the Word of God,—and they alone do it.

Now, why, we ask in the name of reason and the same common sense, are we to put aside evidence, precisely of the same kind, and coming from the mouths of the very same accepted Witnesses—the Inspired Prophets of the Living God—when the utterances have reference not to the Person of the Lord Jesus, nor to the House of Judah, but to the Sister Nation—the Lost Ten Tribes of Israel? Also, when we see one particular Race, and one ONLY, exactly fulfils each and ALL of the separate predictions applicable to them, found also in the Holy Scriptures, we ask again, *Why* are we to re-

ject that testimony, and view it as inapplicable? Surely it follows that if we value the points, as evidences, wherein Our Blessed Saviour literally fulfilled Prophecy, we must also value the same kind of evidences wherein Israel fulfils Scripture? or *vice versâ*, if we consider these latter, immaterial and value*less*, then all those connected with Christ become likewise immaterial and value*less*, and they cease to be of any real probative force?* Can this reasoning be set aside?†

God Himself declared His People, the Tribes of Israel, should become "A NATION AND A COMPANY OF NATIONS"—"as the sand by the seashore, innumerable; as the dust of the earth and as the stars of Heaven for MULTITUDE."

We know the Jews do not answer to these predictions, for, as we have remarked above, they are under a parallel series of condemnatory prophecies, one of which (fulfilled in them) dooms them to be FEW (Jer. xv. 7).

But of all the Nations of the Earth, England, and *she alone*, does respond. She doubles her population every 56 years, her Colonial Possessions every 25 years. Why may we not recognize this fact, patent to our senses, and accept it as one of a very large number of most remarkable Identifications of the Lost People, all pointing to the self-same Race, now extant, which our God expressly gives us—to you and me—for our guidance?

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* Our Lord's teaching in Luke xvi. 31, seems to assign a very high value, indeed, to Moses and the Prophets as evidence to command belief. "If they hear not them," He says, "neither will they be persuaded though ONE rose from the dead."

† The constituency of "Our Race" will recognize this line of argument as the one pursued in Study Number One, chapters IV. and VI. See also Bishop Niles' testimony, page 254, of that Study.

God's Word, further, has set certain signs or marks on the Ten Tribes of Israel, when hidden, and declares they shall be found—as

1. A Powerful Nation (Micah iv. 7; v. 8).
2. Possessing the Gate of their Enemies (Gen. xxii. 17).
3. An Island or Coast People (Is. xxiv. 15; xli. 1).
4. An Undefeated Race (Is. xvii. 14; xli. 12, 15).
5. The Chief of Nations (Is. xli. 8, 9).
6. Living North-West of Palestine (Jer. xxxi. 8; xxiii. 8; iii. 18: Is. xxiv. 15).
7. With Colonies in all zones, immense in size (Is. liv. 1, 2, 3; lviii. 12).
8. Scattered everywhere among the Heathen (Ezek. xxxvii. 21).
9. Yet Mistress of the ends, sides, and uttermost parts of the Earth (Deut. xxxiii. 17; Ps. xcviii. 3; ii. 8).
10. With Possessions forming a great girdle round the Gentile Nations (Deut. xxxii. 7, 9).
11. Living ever under a Monarchy (Numb. xxiii. 21; 1 Kings vii. 13, 15).
12. Holding a Great Heathen Empire in dominion (Ps. ii. 8).
13. Immensely wealthy (Deut. xxviii. 1, 14; Is. lx. 16).
14. Lending to all Nations—borrowing from none (Deut. xxviii. 1, 14).
15. Abiding always by their ancient Israelitish, perfectly just and God-given system, of weights and measures (Lev. xix. 36).
16. Always separated from the Gentile Nations (Lev. xx. 24, 26; Is. xli. 8, 15; 1 Sam. xii. 22).
17. Kind, as a rule, to the Aborigines of their Colonies, but finding them, to their distress, "dying out" before them (Jer. xxx. 10, 11).

18. A Christian Nation—redeemed from the Mosaic Law (Is. xlv. 17, 19; xlviii. 20).

19. The Chief Missionary Power of the Earth, carrying the Gospel everywhere (Micah v. 7; Is. xxvii. 6).

20. A Sabbath-keeping Race, Nationally and by Law (Ex. xxxi. 17).

21. Full of Good Works and fruits of Righteousness (Is. xxvii. 6; Matt. xxi. 43).

22. Called by Isaac's name—Saxons (Rom. ix. 7).

23. Yet, alas! prone to Idolatry, and ever lapsing into it (Hos. viii. 11).

24. Addicted, as regards very many of the People, to all sorts of wickedness and abominations, hateful to God (Ezek. xxxvii. 23).

25. Having a "Part" of the Nation afflicted with πῶρωσις, or Hardness of Heart, or blindness (Rom. xi. 25).

26. Nationally addicted to the vice of Drunkenness (Isaiah xxviii).

27. Blind as to their Origin (Hosea ii. 6).

28. Ever declaring here, in England, they are not God's People Israel (Hosea i. 10).

29. Yet continually acknowledging here, in England, they *are* God's People Israel, in the Services of the Established Church, Sunday by Sunday, and notably on Sunday, the 20th of June, when the following Prayer was prescribed and used:—"Let there never be one wanting in her" (the Queen's) "house to succeed her in the Government of this United Kingdom, that our Posterity may see her children's children, and Peace UPON ISRAEL. So we, that ARE THY PEOPLE, and Sheep of Thy Pasture, shall give Thee thanks," etc.

30. In Public Worship using the Eastward Position for themselves, as Israel is directed to do in Sol-

omon's Prayer (1 Kings viii. 44, 48), but properly denying it to their Ministers.

31. During a part of their past History living for Centuries without a King, but governed by Chiefs, as during the Heptarchy and prior thereto (Hosea iii. 4).

32. A People separated from all others by God Himself, and in covenant relation with Him for EVER (1 Kings vii. 24; Deut. xxvi. 18, 19).

33. And lastly. Kind to strangers, making England an Asylum for the Foreign Refugee (in a manner not followed anywhere else),* treating him here, and here only, as "One Born among them" (Lev. xix. 33, 34).†

These and many others are the Marks and Signs, God has given us in His Word, by which we may know, and recognize His Lost People. We look around now—now that we have reached the Saturday evening of the world—now that there is absolutely no time left, as all good men are agreed, for the rising up of New Nations, or new Companies of Nationalities—and what do we find? Not any of the Nations on the Globe—be they Christian, be they Mohammedan, Heathen, or Jewish—respond to ALL these Identifications, with ONE exception, and that one is—GREAT BRITAIN. [Joseph-Ephraim and Manasseh, England and America. We of these United States must not forget that our *separation*, as "a Great People" of Independent destiny is one of the most Magnificent Identities in the Galaxy.—C. A. L. T.]

* Except in America, God help us! C. A. L. T.

† The reader will find all of these Identities, and others, 69 in all, discussed at length in Study No. One, "OUR RACE" Series, Chapter VI.

She, and she alone, responds to them EVERY ONE. She, and she alone, lacks *not one! This is our Point, on which we take our Stand, and on which we challenge Discussion.*

What are we to say to all this? Are we to reject the whole of these fulfilments, now before our very eyes, as "mere analogies," "coincidences," and "remarkable similarities," and think no more of them? Or, are we to accept the evidence they afford, as reasonable men? Surely reason, common sense, analogy, and reverence for God's word, all compel us to admit that the evidence—rebuttable as it may be, abundant as it is, truthful as it must be, convincing as it surely will be deemed—suffices to show, *primâ facie*, at any rate, that the Lost People are Identified and Found; also that God's word is true, as regards them in every—yea, even in the very least, particular?

In conclusion, we would once more ask (what we think ought always to be put forward and answered in connection with this subject), Where does all this tend? *Cui Bono?* * Why seek for Lost Israel? and *what good* will it do if the British Nation *be* found to be the Lost House of Israel, first, to themselves; second, to the World at large? †

To those queries we reply, "Much, every way." For, speaking generally, by searching for the Lost Sheep of the House of Israel, we are most distinctly doing God's work, and acting according to His clearly-revealed will. He declares, speaking of the

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* And what good if we of Manasseh be "the great people" of separate identity and destiny—what good forsooth if we be blessed of God! for so the question of the fool resolves itself! C. A. L. T.

† *What good?* Edward Hine's pamphlet *Cui Bono*, (see Collateral Reading) gives a valuable discussion of this topic. C. A. L.T.

two Houses of Israel and Judah, "I will rejoice over them, and do them good, and I will Plant them in this Land, assuredly with my whole heart and with my whole soul" (Jer. xxxii. 41). To enable God to act thus by them, Israel must first be found and identified. When found, God's word declares that Israel and Judah together, will be Blessed in themselves, and bring down Blessings from on High, to the whole world. He says—"And it shall be to Me a Name of Joy—a praise and an honor before all the Nations of the Earth which shall hear all the good that I do unto them" (Jer. xxxiii. 9). Never let us undervalue what God Almighty Himself, Jehovah, the God of ISRAEL, declares, is for His glory, and what He says, He will carry out "with His whole Heart, and with His whole Soul!"

Coming to particulars, the Blessings to accrue to England by her Identification as Israel, will be beyond all expression. For, 1. She will experience the outpouring of God's Holy Spirit on the Nation at large (Joel ii. 28). 2. She will become, in truth, a Righteous Nation (Is. lx. 21). 3. The Nation will be satisfied with God's goodness (Jer. xxxi. 14). 4. The People will All know Him, from the least to the greatest (Jer. xxxi. 34, speaking of Israel). 5. They will be triumphantly acknowledged by the Lord, before all the world, and "He will make them a Name and a Praise among all People of the Earth" (Zeph. iii. 20).

Then, as to the Jews, their benefit will be great and glorious, indeed. They will be gathered in the West—England (Is. xliii. 5)—and return to their Land, in union with the British—with them, the subjects of One Monarch (Ezek. xxxvii. 21, 22; Hos. i. 11).

They will be grafted in again into their own Olive Tree—Israel (Rom. xi. 23); for "God is able to graft them in again." Once in their land, they will be cleansed from their iniquity; on them, in God's good time, will be poured out of the Spirit "of grace and of supplication; they shall look on Him whom they pierced, and shall mourn for Him, as one mourneth for his only son" (Zech. xii. 10).*

To the Gentile world the Blessing will be beyond all calculation. The "casting out" of the Ten Tribes is "Riches" to them now; the stumble of Lost Israel is "Salvation" to them at present. But when the British [Anglo-Saxons] are Identified and "received," when Israel is "brought back," it will be to the Gentile world as "Life from the Dead" (Rom. xi. 15). Then, "Strong Nations" and "Many People" will "COME" to the Lord—will "come" to the Light, and to the Brightness of Israel's "Rising" (Is. lx. 3; Zech. viii. 22). "And the Earth" (so glorious is the prospect) "shall be filled with the knowledge of the Lord, as the Waters cover the Sea (Hab. ii. 14).

And lastly, the Discovery of Israel will vindicate the truth of God's Word—THE BIBLE;—render Infidelity impossible, and make God's faithfulness so clear, that All nations shall admit it, and submit to His Holy Will.

We ask you, as reasonable men and women, above all, as Believers in the Lord Jesus Christ, in the Goodness and Faithfulness of our Covenant-keeping God, whether the prospects held out to Our Nation and to you in the views we entertain,

* The evidence of *Judah's* awakening is pouring in on every side. Can it be that the case is once more to be reversed and that this time it will be *Judah* that shall justify herself more than Israel?

C. A. L. T.

are not most glorious in themselves, most honoring to our Gracious Redeemer, and most clearly revealed to us as the Divine Will, in the Scriptures, which we all hold to be, most justly, our Infallible Guide in Life? If so, then I press upon you, as your bounden duty, your obligation to embrace these views, and to propagate them as God's revealed truth and will, by every lawful means in your power, looking for His Blessing, who over and over, and over again, declares, that the two Houses of the Hebrews, Israel and Judah, are "His People," "His Inheritance," "His Servants," "His Chosen ones," "His Elect," for EVER, while He (sublime thought) is, in a peculiar sense, "THEIR GOD." (Jer. xxxi. 33, 34; xxxii. 38–40).

SOME OBJECTIONS ANSWERED, AND SOME REASONS IN FAVOR OF OUR IDENTITY GIVEN.

BY PHILO-ISRAEL.*

IT seems to us that at the present day there are two fundamental reasons adduced by our opponents why they cannot accept our nation's Identity † with the Lost Ten Tribes. They are these.

OBJECTIONS.

FIRST, that in their view, the Ten Tribes were, after the Babylonian captivity, either merged with

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*It is interesting to follow up the foregoing able summary of "Philo-Israel," by another also from his own pen, but written some seventeen years later, and published in the "Anglo-Israel Almanac" for 1892. It re-expresses the matured convictions of one who has devoted a life to investigating "the *Pros* and *Cons*" at issue, and of one who is probably the best and most widely known, "all-round Champion" of the "Identity," in great Britain. C. A. L. T.

† Or as *we* should say that of OUR RACE! C. A. L. T.

the two, or dispersed among the Gentiles, or both; and are not, therefore, to be discovered as a separate, much less a dominant, Christian, western nation, now.

SECONDLY, that the British cannot be "lost Israel," because in language, physique, manners, customs, and religion, they are decidedly not Semitic in origin, and never had any tradition of such ancestry.

ANSWERS.

In regard to the first objection, we often find the plea that the Ten Tribes returned from Babylon with the House of Judah linked to another line of argument which hardly tallies with it—namely, that the Ten Tribes were dispersed among the Gentile, non-Israelite nations, and thus, separated from the Abrahamic covenants and blessings, were finally lost, never to be recovered from among them. In either case, the argument is that after the Babylonian captivity right down to the present hour, there never has been any House of Israel, or "Ephraim," as described by us, in separation from the Jews; and it is, therefore, vain to search for, or inquire about, their present representatives. Our answer to this argument, as thus put, is this.

If the Jews represented all the children of Israel extant in the world at our Lord's First Advent, and were in fact the only survivors of the Twelve Tribes, with whom, as some of our opponents have lately said, He made a perpetual covenant by instituting among them the Lord's Supper, then it is clear that the Lord Jesus, immediately before that event, deliberately disowned and disinherited the said Twelve Tribes, when He, by parable, told them they were like the wicked and murderous husbandmen, who killed their master's son in order to usurp the inheritance, and so drew on themselves the

condemnation of the Christ when He said to them in application of the parable, "Therefore I say unto you, the Kingdom of God shall be taken away from you and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43, R. V.). That is, the very nation Israel, to whom numberless prophecies, inspired by the Lord Himself, gave all kinds of special gifts, and above all the gifts of bringing forth "blossoms and buds, and so filling the face of the world with fruit," was, by the Lord's own determination, in contravention of His faithfulness and truth, to be deprived of them all, (being yet "Israel" of the Twelve Tribes,) and the whole given to quite another nation diverse from them, whose mark and characteristic should be that they would "bring forth the fruits" of the kingdom of God.*

The views of the opponents resulting in such extravagant conclusions as these, must be faulty indeed, and cannot be maintained. It cannot be, therefore, true that Ephraim-Israel is separately non-existent to-day,† and that it is useless to look for them as the Anglo-Israelites are doing. If our opponents could tell us which nation our Lord intended to indicate, as the one He was about to substitute for the Twelve-tribed chosen one, there might be some show of reason on their part. But they will not, and do not, point out where, apart from, or excluding, Great Britain and the Anglo-Saxon race, such "a nation" exists.‡ They take refuge, therefore, for the most part, in the dangerous allegation, (dangerous to themselves) that the Twelve Tribes were completely amalgamated in the return from Babylon, and denying the plea that there was

* Yes and the very nation to whom the Saviour directed his disciples to preach! (Matt. x. 5, 6.) C. A. L. T.

† And Manasseh-Israel not a Great People. C. A. L. T.

‡ Good! Nor can they! C. A. L. T.

any portion of them, who, in separation after that date, developed into "a great and mighty nation."

Assuming, however, for an instant, that the opponents are right, and that the Twelve Tribes were in fact united, and returned together in obedience to Cyrus's proclamation described in 2 Chron. xxxvi. 23 and Ezra i. 3, 4, how does the hypothesis tally with Scripture? Very poorly indeed. For the prophecy of the Two Sticks in Ezek. xxxvii. 15-28 must needs, according to these views, have been fulfilled B. C. 535, and there ought to be now and ever since that date, extant on the mountains of Israel, a united kingdom of the children of Israel, under one king, "a king to them all," and God's presence among them, must always, and now too, have been and be visibly manifest among them. But history and current facts contradict all this, and prove that the hypothesis is totally incorrect. The prophecy of the Two Sticks is consequently unfulfilled prophecy, and awaits its fulfilment in time, future to the present date.

Again, Hosea i. 10, 11, tells us that the union of Israel and Judah is to take place after the vast numerical increase of the former in the land of their captivity and after their public recognition as a Christian people known as "the sons of the living God." This compels us to the conclusion that the restoration can only take place in the Christian dispensation, but not before; after Israel's development, as an increasing people, into a "great empire," greater than the House of Judah; for that period shall be marked by the fact that "great" will then be "the day of Jezreel," and Jezreel is Israel, not Judah (Hosea i. 4, 10, 11).* Further, the prophet

* This is a very *Powerful* point, in fact an unanswerable one; Jezreel is ISRAEL not Judah, and not both Israel and Judah !

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Jeremiah's account of the details of the restoration of the Twelve Tribes completely contradicts the idea that it took place when the Jews returned from Babylon; for the final return, in Jer. iii. 18, is described thus: "In those days, the House of Judah shall walk to the House of Israel, and they shall come together out of the land of the North to the land that I have given for an inheritance unto your fathers." Nothing of this sort took place when the Jews returned in the days of Cyrus the Persian!

In the prophecy of Amos, whose predictions chiefly concerned Israel, but not Judah, we find (chap. ix. 9, 14, and 15, R. V.) statements which cut the ground from under our opponents' feet. They were never, as the House of Israel, to be destroyed even as to a single grain, though banished to the ends of the earth, and once restored, were never to be "pulled" or "plucked up" again. The words are these, "And I will bring again the captivity of My people Israel, and they shall build the waste cities and inhabit them, and they shall plant vineyards, and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them, saith the Lord thy God." This is a clear and precious promise of perpetual settlement in safety, after once the House of Israel shall have been restored to the Holy Land. If it be pretended that Israel returned with Judah from Babylon it is manifest from history and patent facts that the whole of the people of Israel were rooted out and plucked up out of Palestine by Titus the Roman, and sent wanderers into all lands, for a period of now over 1800 years. Therefore, Scripture

being true, our opponents' *premises* must be wrong and false; Israel has not yet been restored; and the "second time" return of Isa. xi. 11-16 was not the return from Babylon, but is future in time, still.

In regard to the hypothesis that Ephraim-Israel has disappeared by reason of complete absorption by the non-Israelite, Gentile nations among whom they mingled, the prophecy of Amos ix. 9, just referred to, contradicts it. Deut. xxx. 1-6 promises scattered Israel, even when wandering at the ends of the earth, a blissful restoration to their land; and Ezek. xi. 15, 16 makes to the Ten Tribes an unconditional promise that scattered among divers countries and peoples they shall all infallibly be gathered to the land of Israel. The prophecies of Isaiah, Jeremiah, Amos, Ezekiel, and Zechariah all point to the final restoration of both Israel and Judah in union, and there is no place in the Bible for the modern fancy that the Jews and the Ten Tribes being united already have occupied their land, or that the House of Ephraim-Israel is mingled with the heathen, and never can or will be gathered out from among them for restoration to the land of promise.*

It may be well, in passing, to declare that the Scriptures promise Israel a restoration in joy (Jer. xxxi. 4-7). The Jews, when they returned, went back to weep; Israel returned is to occupy Samaria (ver. 5). But the Jews restored from Babylon never occupied Samaria at all.

Israel restored will be Judah's escort (Isa. xviii. 1, 7). But when Judah went back in B. C. 535 there was no such arrangement. The ships of Tarshish†

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* Or that the House of Manasseh-Israel is not "a great People" separated and somewhere! C. A. L. T.

† *i. e.*, of Israel. See Study No. Seven, pages 11-19. C. A. L. T.

are to take back the Jews, according to Isa. lx. 8, 9; but when the Jewish captivity terminated in Ezra's day there was no need for ships. Israel in the coming day of restoration is to be in the West, in the North, and in the Isles afar off from Palestine (Hosea xi. 10; Jer. iii. 18; Jer. xxxi. 10). But when the Jews returned from Babylon there was no portion of them from the West, or the North, or the Isles afar off, but they all came from the East—that is, from the province of Babylon. For these, and many other equally valid, reasons it is clear that the united return of Israel and Judah has not yet taken place, but is future still.

In regard to the second branch of objection, our space forbids much detail. The arguments founded on alleged difference of language, customs, and religion, and on ignorance of Semitic origin on the part of the Anglo-Saxons on their arrival in these islands, in A.D. 500, are not valid. They have been dealt with by the Rev. Denis Hanan, D. D., and the Rev. Edward K. Tullidge, M. A., to which the reader must be referred.* Affinity of language, however, is no test of the affinity of race; but generally only serves to prove previous social contact. Physique, manners, customs, institutions, language, and religion are all liable to modification, by long absence from a people's original home, and by social intercourse in a different country and climate with alien races. Israel has now been 2,500 years absent from Palestine and Semitic surroundings, and this fact answers almost all our opponent's objections.

The ignorance of Semitic origin on the part of our Anglo-Saxon ancestors, is not unusual, and far from wonderful in the circumstances of their case. Given the fact that the Ten Tribes exist now some-

* See " Banner of Israel, Collateral Reading.

where, and it is a patent circumstance that so existing they have utterly forgotten their Israelitish origin, because no nation on the face of the earth does now (*quâ* nation) claim to be "the remnant of Israel." The descendants of the African slaves of the United States, now free, have no recollection at all of their African languages, customs, religions or institutions. Two hundred years have sufficed to wipe them all out of their national memory.

Why should the Anglo-Saxons, paganized, after over a thousand years of wanderings and absence from Palestine and Central Asia, better remember their Hebrew antecedents, language, laws, and customs? Our nation exactly fulfils the Scriptural prophecies respecting Israel's future; and as God cannot promise to one people and perform to quite another, we conclude, and not without cause, that the British are the Lost Ten Tribes, to the praise of the glory of His faithfulness and truth.

SOME OBJECTIONS CONSIDERED.*

By the Rev. J. Idrisyn Jones, Congregational Minister.

We desire to give the most courteous and patient attention to any arguments offered against our opinions; while, at the same time, claiming a candid consideration to our reply. We know that all truth has to force its way by conflict, ere it attains its supremacy. But our contention is not for the sake of

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* See Collateral Reading.

* Taken from "British Israel Truth," a compilation written by a dozen or more of the ablest advocates of our cause in Great Britain. This is a truly valuable work. See Collateral Reading,

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mere victory; but that we may spread the knowledge of a grand and far-reaching truth, affecting our own and all other nations of the world, viz., that the chief dominion is assigned to the House of Israel, and that the British people, as such, together with America (as representing Manasseh) are enjoying the blessings which were promised through Jacob in his last hours. We will now proceed to notice some of the objections, in the following order:—

I.—That the Theory is Not in Harmony with the Scheme of Christianity.

By this objection it is meant that Christianity admits all nations into the enjoyment of its privileges; for all of whom there is "one Lord, one Faith, one Baptism; one God and Father of all;" that stones from all quarries are to be built into the glorious temple, founded on prophets and apostles, and whose chief corner-stone is Jesus Christ; and, therefore, that it seems like a contravention of the plan, to place any one people on a higher level, or to accord to them more distinction and favor. But we venture to think that there are two considerations which meet the difficulty. (1) *It is not contrary to the genius of Christianity that some one nation have special advantages.* It is impossible to deny, that in regard to the things of the Gospel, Great Britain,—whatever may be the reason, or whatever may be the origin of its people—has been more favored than any other nation under the sun; so that, being thus blessed herself, she has become the ministering angel to all realms and kingdoms of the earth. Now, all that we advocate is, that the *rôle* thus actually fulfilled by Britain belongs by covenant to the House of Israel of the Ten Tribes; and that, therefore, the British and these Tribes are one and

the same people. There is, therefore, nothing in such an arrangement, conflicting with the universal designs of Christianity; but rather, through such a plan, those universal designs are helped forward and finally consummated. The House of Israel may consequently exist under the very auspices of Christianity. (2) *Such a separate existence of the House of Israel in Christian times is taught both by Christ and His apostles.* It will be remembered that our Lord mentions some people, whom He calls "the lost sheep of the House of Israel."*

Who, then, were these? Not Jews, for at the time He speaks, they were not lost, but all around Him in their own Land. They were not Gentiles or Samaritans, for they are spoken of as distinct from them. It follows, therefore, that they were, what the language naturally implies—*viz.*, those Ten Tribes who, long before, had been exiled from their home, and had become wanderers among the nations. To restore these to the favor of God was now the sublime mission of Himself and His apostles. Of Himself he said: "I am not sent but unto the lost sheep of the House of Israel;" and to the apostles He said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the House of Israel." It is remarkable how this idea is ignored in the current theology of Christian teachers. But there are further instances in the New Testament in which the continued existence of these people is recognized and the intimation, that there is for them a position of primary rank in the scheme of this dispensation

* By the expression "lost" must not be understood lost spiritually for in this sense the Gentiles and Samaritans were within the scope of the Gospel, but it is being lost nationally was meant, as was then the case with the House of Israel.

In Christ's vision of the day of His glory, He saw His apostles seated on twelve thrones, judging the Twelve Tribes of Israel. Paul, in the presence of Agrippa, testified that these tribes were then waiting for the fulfilment of the promises made to their athers. The apostle James inscribes his epistle to "the Twelve Tribes scattered abroad," and Peter dedicates his epistles to the dispersed House of Israel. St. John beheld them, in the revelations of Patmos, as a sealed people in some crisis of the world's history. Thus we see the seed of Abraham nwoven, as it were, into the very fabric of Christianity; and we must rend its garment in order to get rid of them. There they lie before us as the literal descendants of those who came up out of Egypt, and who dwelt in the land of Palestine; for Christ, and His apostles must not be understood to refer to a "spiritual Israel;" since at the time those spoken of were not saved, and yet they were the House of Israel; and any other meaning, therefore, than that of literal Israel, cannot be in harmony with any canon of just interpretation. The separate existence of this people, therefore, and their superior advantages, do not clash with the scheme of Christianity.

I.—THAT THE SEED OF ABRAHAM ARE NOW UNDER A CURSE.

This objection will at once disappear if the fact be recognized, that the Bible makes a distinction between the Jews and the Ten-tribed kingdom of Israel. It is the former only, that is at the present time in such a condition, because they are guilty of the crime of rejecting and crucifying the Messiah. Against them, therefore, Christ recorded the sentence;—"And they shall fall by the edge of the

sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke xxi. 24.) It was because, when He would have gathered them together, they would not, that their house was to be left desolate. They were thus placed under a curse, and they continue in it to this day. But while the Jews so acted towards the Messiah, the Ten Tribes of Israel were away from the Land, wanderers among the Gentiles; and therefore, they do not come under the condemnation meted out to their brethren, the Jews. It is true that the Tribe of Benjamin was at the time there, and mingled with the scenes of those days; but there is very strong evidence that this tribe had no part in those tragic deeds, but rather that it furnished the earliest disciples and followers of Jesus of Nazareth. The fact that this tribe of Israel was lent unto Judah, so that the Lord might always have a light before Him in Jerusalem (1 Kings xi. 36), prepares us for the supposition that it would not be guilty of Judah's sin. It is not, therefore, a matter of surprise, when historians tell us that the whole of the apostles, excepting Judas, were Galileans; * and that there is very strong evidence that the people, who (in those days) in Galilee, sat in darkness and saw a great Light, were of the tribe of Benjamin. If this be so, then the whole House of the kingdom of Israel stands in a different category to that of Judah, and is not amenable to the curse resting upon the latter. If, therefore, the British people be identical with the House of Israel, no such curse should rest upon them.

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* See "Dictionary of the Bible," by Dr. William Smith, art., "Galilee": and "The Life of Christ," p. 254, by the Ven. Archdeacon Farrar, D.D.

It will be proper here to refer to an opinion, that another curse is written against Israel, and that it is now in operation, even against all the seed of Abraham. We refer to the words of Hosea—*viz.*, "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim" (Hos. iii. 4). If this malediction be said to apply, at the time the prophet penned it, to the Twelve Tribes, yet it must appear evident that its tenure lasts only as long as these tribes are under the disfavor of Jehovah. It, therefore, follows, that it no longer can apply to Israel of the Ten Tribes: for we maintain, that these are now basking in the smile of that God who had cast them away; Christ Himself having sought these lost sheep, and brought them back to the fold. But this curse is still applicable to the kingdom of Judah; and, as it is an exact picture of their present condition, it is evident that it so applies to them at the present time.

But there is among Biblical expositors a difference of opinion, as to whether the prediction of Hosea is not intended to refer to the kingdom of Judah only, and not to the other House at all. We venture to think that such as apply it exclusively to Judah are right. Let us briefly examine the point. The two Houses, of Judah and Israel, are set forth under the symbol of two women, who became, each in succession, the wife of the prophet. The first of these was Gomer, typical of the House of Israel, who, in her character and history, exactly fits in with it. Gomer is an adulteress, and, as such, is cast away by her husband. This represents the idolatry of the House of Israel, and her subsequent divorce, when Jehovah cast her utterly off. The second woman is

likewise an adulteress, but a remarkable difference occurs in her fate. She, unlike Gomer, is not divorced; but is only separated from her husband for a certain time, during which she is no longer given to adultery, but remains loyal to her marriage obligations. She represents Judah, who was also guilty of idolatry, but was not to be divorced but exiled for a season; during which time she was to abstain from further acts of idolatry. This is exactly the history of Judah; for, while banished from the Land, during all the years of her exile, she has continued loyal to the worship of Jehovah, and is thus exactly symbolized in the fate of the prophet's second wife. So the prophet, speaking of the House of Judah, most aptly said that she (like his second wife) should "abide many days" in a certain state of affliction, deprived of her national life, and so forth. But, unlike Judah, the House of Israel continued, in other lands, her idolatrous conduct; and so corresponded to the case of Gomer, the prophet's first wife. The prophet Isaiah also describes the two Houses, of Judah and Israel, under similar imagery:—"Sing, O barren, thou that did'st not bear: break forth into singing and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord" (Isa. liv. 1). Here the distinction is made between divorced Israel and undivorced Judah; the former a prolific multitude, and the latter a restricted population. We, therefore, maintain that Hosea's prediction was in regard to the House of Judah only; and that it has no bearing at all upon the House of Israel, now represented by the British people.

But there is yet another curse, which, some maintain, is still applicable to the Twelve Tribes—

viz., that in the event of their rebellion against God, they should become,

"FEW IN NUMBER."

The warning is contained in the following passage: —"And the Lord God shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you" (Deut. iv. 27). We are prepared to admit that this curse has fallen upon both branches of the people of Israel. But we contend that it is only applicable at present to the House of Judah. (1) Because this curse was to pass away, in the event of repentance on the part of the rebellious ones; for it was added in the message, But "when thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God . . . . He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which He sware unto them." It follows, therefore, that if any of these people have sought the Lord with a humble, lowly, and penitent heart, the covenant promise of being a great multitude comes once more into operation. (2) The prophets have foreshown that Israel must, in these latter days, be as the sand of the sea and the stars of heaven in number, expanding into one great nation and a company of nations. Now, believing, as we do, that the British House of Israel has truly turned to the Lord in penitence, and that Judah has not; and likewise believing that these are the "latter days;" we say, therefore, that this curse no longer hangs over the Ten-tribed people. And the whole drift of the argument in this volume, on the part of its several authors, is to show that the curse is removed, and that the time of blessing has come.

III.—THAT WE ARE WANTING IN ISRAELITISH CHARACTERISTICS.

It is argued that, if we were descended from the Lost Tribes of Israel, it would be possible to recognize us by certain well-known characteristics; whereas, for ages the British people have not been suspected of such a relationship. *If* we be Israel, how is it that we do not speak Hebrew? Why have we not the Jewish cast of countenance? Why do we not practise the rite of circumcision? and so forth. It will be necessary, then, to briefly refer to these several characteristics.

i.—LANGUAGE.

It is admitted that this is an universal mark found in the Jew; and a slight acquaintance with the opposite history of the Houses of Judah and Israel will furnish an explanation. It is to be remembered, that the Mosaic religion is clothed in the garb of Hebrew writings. Those, therefore, who followed such religion were necessarily familiar with that ancient Semitic language; and, for the same reason, they would continue in their knowledge of it, so long as they adhered to that system taught by Moses and the prophets. The Jews have so adhered to it unto the present hour; and, consequently, in whatever nation they are found, they worship in the Hebrew tongue. The House of Israel, on the contrary, abandoned the religion of Moses for that of Baal.* They, therefore, began naturally to discontinue Hebrew, and, while wandering among the nations, adopted whatever language was spoken by such nations; while they would be likely still to retain many words and idioms of their original

* And this long before they were sent into Captivity! In fact it was for this that they were so sent. C. A. L. T.

speech. On their arrival on these British shores we should expect to find them a people of "another tongue," or rather of many tongues. In addition to this, it may be added, that this change of language forms the subject of a direct prophecy: "For with stammering lips and another tongue will He speak to this people" (Isa. xxviii. 11, and also quoted in 1 Cor. xiv. 21). Our hypothesis, that there would be remnants of the older language lingering among them, is fully borne out by a reference to the English and Celtic languages, now spoken in these islands, which have a remarkable affinity with Hebrew. But as this is dealt with in another chapter, it will not be necessary to enter more fully into it here.*

ii.—CAST OF COUNTENANCE.

There is undoubtedly a type of features belonging to Jews, by which it is easy to recognize them. Such is not the case, however, with regard to the British, except that, in the oblong configuration of the skull, they are remarkably like their Jewish brethren. But may we not discern the hand of Providence in thus affixing to the Jew only, a peculiar type of countenance? Let it be remembered that Judah was to become, during the period of exile, a bye-word and a reproach among the nations. Such a fate leads us naturally to pre-suppose that this people was to be easily discovered by some characteristic sign. It may be that the following words point to this: "The shew of their countenance doth witness against them" (Isa. iii. 9). But a totally opposite fate was decreed for the House of Israel, which was to be a *lost* people; who, as to

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* See Handbook British Israel Truth, Collat. Reading, page 112.

their origin, were to be an enigma to all nations, and, for a while, even to themselves. But any peculiar cast of countenance retained by them would be subversive of such a fate. It is not, therefore, any cause of surprise that the British, as Israel, do not possess the Jewish type of face.

iii.—The Rite of Circumcision.

The non-observance of this rite is easily accounted for by the abandonment, on the part of Israel, of the Mosaic religion, and their substituting that of Baal, which did not include it. Further, it should be remembered that, with the introduction of Christianity, the law of circumcision was abolished; and that the Ten Tribes did not return in their allegiance to God until the Gospel dispensation had begun: therefore, circumcision was no longer applicable to them. The Jews, on the contrary, still adhering to the Mosaic Ritual, everywhere carry out this rite; but, as the British are the House of Israel, the absence of it is what we should naturally expect.

But some degree of importance has been attached to another characteristic of the seed of Abraham, viz., the prediction of Balaam, that they were to

"DWELL ALONE."

This sign of Israel, as given by Balaam, has, we venture to think, been quite misunderstood. His words are: "From the top of the rocks I see him . . . lo, the people shall dwell alone, and shall not be reckoned among the nations" (Num. xxiii. 9). The latter clause has received another rendering: "Lo, it is a people that dwell separate; and shall not reckon *itself* among the nations." This translation has an advantage in the point that the reflec-

tive thought is made to be Israel's own, rather than that of others concerning her. This is more in accord with actual fact: for while other nations may wish to reduce her to their own level, she ranks herself as above them all. We may here observe that to "dwell alone" cannot in any sense be made to apply at present to the Jews, while in their state of banishment; for the phrase is intended to set forth the blessedness of Israel. But we must now enquire as to what is meant by this dwelling alone. It cannot mean that Israel was to be *isolated* from all surrounding kingdoms. No nation can subsist on earth in such a position; and such, clearly, is not the scheme of Providence for our world; but rather, that of an inter-dependence of all its populations. Israel of old was thus inter-linked commercially and religiously to other peoples. Her temple was made a house of prayer for all nations, and Gentile proselytes thronged its courts. This magnificent temple was built with the gold and silver and wood and stone of other lands, as Scripture tells us. The prophets of Judah and Israel had messages to transmit to the surrounding kingdoms of Babylon, Assyria, Egypt, and Tyre. Isolation is, therefore, out of the question, yet Israel, in the consciousness of that which belonged to her, did not, as Balaam prophesied, "reckon itself among the nations." To argue, therefore, that because Britain holds commercial and other relationship with all nations, she cannot therefore be Israel, is to quite misapprehend the meaning of this prediction of Balaam's. In what sense, then, it may be asked, did Israel not reckon herself among the nations, or dwell alone? evidently in this, that she was UNLIKE all other peoples. Babylon, Assyria, Egypt, were sister kingdoms, because they had common points of resemblance;

but Israel could not be classified among them. She was so utterly different as to her origin, her territorial title-deeds, her code of heaven-sent laws, her worship and her invincibleness in battle, that she was fully justified in not reckoning herself among them, but in her grandeur and destiny dwelling alone. Indeed, one fact alone is sufficient to account for this superiority of Israel over all other peoples, as contained in the following passage: "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for?" (Deut. iv. 7.) If this, then, be an ancient characteristic of Israel, it is also that of Britain to-day. What other nation can we compare with her? In the extent of her territories, the excellency of her laws, the record of her conquests, the range of her wealth, the blessedness of her religion, she towers above all kingdoms. In her distinctive greatness she does not reckon herself with France, or Germany, or Russia, or any other dynasty: SHE DWELLS ALONE.*

IV.—THAT THE BRITISH CONSIST OF MIXED NATIONALITIES.

By this objection is meant, that we cannot be, as alleged, the Ten Lost Tribes, or we should have appeared in these islands as a people of one race and family, whereas we have come as belonging to many races, called by different names, speaking different languages, marked by different habits and customs, and in an attitude of hostility the one to the other. But all this will cease to be an objection, if we but remember that the Ten Tribes wandered from the scene of their captivity, not in one

* See Study No. One, page 122.

solid body, but in various groups, who travelled in different directions, halting in different regions, and moving on with different aims and plans, according to the bent of their inclination. Consequently they, sooner or later, developed into different types of people; were named after the countries and peoples with which they were in contact; and gathered up the speech and manners of those with whom they associated. When, therefore, they came, in successive migrations, to the shores of these islands, they could not but appear as peoples of different nationalities; while yet, they all spring from one progenitor, and all belong to one family. We have a striking illustration of this in the gathering of the Jews for the Day of Pentecost, as recorded in Acts ii. What a commixture of nationalities we see. There are Parthians, Medes, Elamites, Cretes, Arabians, Phrygians, Mesopotamians, etc. Yet they are all designated as "Jews, devout men out of every nation under heaven." Amid all their diversities of country and languages, yet they are all the lineal descendants of Abraham. Why, then, should we stumble at the mixed character of the British people, for whom we claim a common origin? What matters it if they landed as Cymru and Danes and Jutes and Angles and Saxons and Normans, etc.? So far as that goes, they may yet be all of one stock. It is certain that all the peoples of these Isles are of Eastern origin, for the East is the cradle of mankind; and there is no absurdity, therefore, in supposing that they came originally from Palestine. Historians are agreed that a colony of Phœnicians from that country were early settled in the South of Ireland. Other historians are prepared to prove that a colony of Hebrews also settled in the North of Ireland, and

in England. But it is specially worthy of consideration, that eminent authorities (compare Sharon Turner with Herodotus) consider that the Anglo-Saxon people came from the very region where the Ten Tribes were in captivity, so that "the grave of Israel is the cradle of the Saxon." As this is dealt with in another chapter, we need not enlarge upon it here; but we notice a very striking fact in regard to the Welsh, who are otherwise known as the Cymru. That was the very name given to the Israelites when they inhabited Samaria; for on the monuments of Assyria it is recorded, that Samaria was invaded by the Assyrian Monarch, under the name of "*Beth-Kymru*," or the House of the Kymru, from Omri, the founder of Israel's capital. The migrations of these Kymru are traced from the cities of Media into Europe, and then into Britain. How probable, then, that the Welsh and the ancient dwellers of Samaria are one and the same people. The mixed nationalities of the British is not therefore in the slightest degree antagonistic to our argument, but rather seems to strengthen it.

V.—THAT, IF WE ARE ISRAELITES, WE MUST ALL RETURN TO PALESTINE.

Those who rely upon this objection suppose that, wherever the seed of Abraham may be, they must all ultimately return, according to the terms of the covenant, to the Land from which, for a time, they have been all banished: and that, consequently these islands of Britain must be vacated, together with those distant isles and continents whither the British people have migrated. It is then naturally asked: How can there be room enough in one small country for all these teeming millions? and even if

at first they could all be accommodated, yet how soon, by the natural growth of population, would Palestine become too small; necessitating a crowding-out into other countries, and thus defeat the original plan. How much wiser, therefore, to conclude that there is no such people as Israel, destined to return to the Holy Land. But the foregoing difficulty is fully met by the double plan, which the God of Israel has been pleased to reveal. (1) *The future occupation of Palestine is to be a representative one only.* The prophet Jeremiah thus reveals the scheme: "Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion" (Jer. iii. 14). We see, here, that a selection will be made from the myriads of Israel, in numbers proportionate to the size of the Land; while yet the terms of the covenant will be fulfilled in the fact, that this selection shall represent the Twelve Tribes, and that the Land shall wholly belong to Israel for ever. In some such a way England is to-day in possession of India; we possess it through our representatives, from the Viceroy downwards; while the bulk of the nation remains here. For a representative Israel, then, there will be room in Palestine; and Britain will not have to be evacuated. (2) *The Abrahamic covenant provides for the perpetual existence of outside nations of Israel.* One great mistake, made by those who reject our views, is in limiting the territories given to Israel merely to Palestine; for Abraham was constituted heir of the world. Mention is made of this by Paul: "For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith" (Rom. iv. 13).

This posterity must therefore be as wide as the world, which it is destined to possess; for Israel is to "blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6). The final arrangement, then, for this remarkable people is, that they shall consist of one central kingdom in the Holy Land, and a congeries of nations encircling the globe.* The divine scheme is one of splendid proportions:—"Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee" (Gen. xvii. 5). It was to such nations that Jacob pointed in his last moments, when he foreshadowed to the sons of Joseph their sublime future. We see thus that, while Israel shall be in the Land for ever, Israel shall likewise flourish outside the Land; but, no more as exiles or wanderers; for, each country they will inhabit shall be their own. In this sense we may understand Ezek. xxxix. 28:—"I have gathered them unto their own land, and have left none of them any more there"—that is, in their enemies' lands of ver. 27. Thus Israel shall be everywhere the Lord's freemen; while yet the central throne, in the city of the Great King, shall dominate the whole earth; for "it shall come to pass in the last days, that the mountain of the Lord's House shall be established in the top of the mountains . . . for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem" (Isa. ii. 2, 3).

VI.—THE THEORY IS TOO CARNAL.

By this objection it is meant, that, as the Gospel dispensation is essentially of a spiritual nature, it is

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* See Study No. One, pages, 154–167.

unwarrantable to associate with it a vast scheme of secular and temporal blessings; and, that it is a far nobler ambition, to covet the higher gifts of salvation and heaven. But we reply, that just as the Abrahamic covenant includes within its scope a double set of blessings, earthly and heavenly, so does the scheme of redemption likewise; and that it is our duty and wisdom to receive all that is graciously offered, whether they are the mercies of Providence, or of Grace. To all, in this life, material blessings are indispensable. The holiest saint must eat and drink, and may handle money, houses and lands. We need the rich sunshine and the fructifying rain, and the precious things of the mountains, and of the sea: and we are told, that "every creature of God is good, and is to be received with thanksgiving."

But it is important to notice, that the promise of *special temporal blessings* is limited to the family of Abraham; while spiritual blessings are for all mankind in equal measure. How rich are these gifts of Providence provided for Israel! "Blessed shalt thou be in the city, and blessed shalt thou be in the field: blessed shall be the fruit of thy body, and the fruit of thy ground . . . The Lord shall open unto thee His good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand" (Deut. xxviii.). Thus a discriminating Providence is to ensure their happiness; as when there was darkness in the land of Egypt, but light in Goshen; and as when Canaan was made to flow with milk and honey. And this temporal section of the covenant is in force in these Christian times, for the advent of Christ did not repeal it; for He came "to confirm the promises given unto the fathers." Why, then, should such gifts be disparaged? especially when they are con-

joined with the richer blessings of grace. Such a double set of mercies belong to Britain to-day, as the literal House of Israel.* What nation is endowed so richly with temporal good, in virtue of which she is become superior to all others? While, at the same time, her lot is crowned with higher gifts, for it is written:—"Man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live." The theory, then, is not too carnal for these Christian times.

VII.—"CUI BONO;" OR, WHAT GOOD IS IT?

This objection is based on the opinion, that we shall be just as well off, whether we are Abraham's seed or not; for, as Christ is the Saviour of all men, He is necessarily the Saviour of the British people; and, as God is universal in His Providence, there is sufficient guarantee for our earthly welfare. Now, we gladly believe that, through Christ, salvation is offered to all mankind; and that a gracious Providence dispenses its blessings to the whole earth, making the sun to shine and the rain to descend upon the just and unjust: yet, we are prepared to prove, that it is assuredly a blessed thing to be the lineal descendants of Abraham, both in relation to providence and grace. For (1) *We have become thereby the first nation to receive the gospel.* The cup of salvation does not come to all lands simultaneously; but by slow marches, it comes first to one, and then to another, and to some other—last of all. But the sooner it comes, the better it is for any people. It can never come too early: it may, alas! come too late, like the lifeboat in the storm. Now, according to Christ, some particular nation was ordained to

* Rather to *both* Ephraim and Manasseh. C. A. L. T.

receive it, immediately on its rejection by the Jews. He said, "The kingdom of God shall be taken from you, and given to a nation, bringing forth the fruits thereof" (Matt. xxi. 43). Now, it is a significant fact, that before the overthrow of Jerusalem in A. D. 70 by the Romans, Christianity had been received into Britain; from which time until now, the British have been the foremost Christian nation. Here, then, we see a Divine plan of *priority* among the nations. But why did it come first to us? We reply, because we were the House of Israel; for, as the custodianship of the kingdom of heaven belonged by covenant to the seed of Abraham, it follows, that when it was taken away from one branch of that seed, it would naturally pass over to the other branch. To Britain this kingdom at once came, and we remain its custodians, not only for our own sakes, but for the sake also of all the rest of the world. Is it, then, not good, that to us *first* came this rich dowry of the glorious gospel? Our limited space will prevent our giving in full the thrilling story of its arrival. But history teaches, that among its first recipients were members of the then Royal Family—Caractacus, Bran, Claudia, and others, who, by meeting with some of Christ's disciples at Rome, embraced the religion of the cross.* An early band of missionaries returned with the royal converts, and assisted to spread the new faith. The names of these pioneers are gratefully remembered, as Cyndav, Mawan, Arwystli, and others. Thus, then, at the first starting of Christianity, these islands became subject to its healing and vivifying influences; to those who sat in the darkness of the shadow of death came a great light; for the glory of the Lord

* See Study No. Seven, page 35. C. A. L. T.

had risen upon them, placing them thereby in the forefront of earth's civilization. And now, we can look back upon long centuries, during which this nation has remained happy and free, while other peoples have still continued in ignorance and barbarism. Millions still in China and Africa, and other far-off lands, have not yet heard the "joyful sound," whose music has so long been ringing in our ears, nor known the blessed name of Jesus, their Saviour. But generation after generation have dwelt in these islands as the saints of God, ere they passed away to their eternal bliss.* It is, then, a supreme benefit that we are of the stock of Abraham. Ours is the privilege of being the first nation to drink of the cup of salvation, and, having done so, to hand it all around the world; for thus, in Abraham and his seed, all nations were to be blessed. Then, instead of raising the cry, "*Cui-bono?*" we should rather say, "The Lord hath done great things for us, whereof we are glad." What a debt we ourselves owe to this Gospel! What peace and happiness has it brought! What immortal hopes has it kindled! What visions of future glory has it revealed to our wondering eyes! "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord?"† Nor should it be forgotten that, by showing the minute and literal fulfilment of the Abrahamic covenant, as exemplified now in the British people, we rob infidelity of one of its most dangerous arguments against the veracity of the Bible. If, indeed,

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* Or rather—ere they fell into the blessed *sleep* in confidence that He would call them (Job xiv., xix. 25–27) when he comes!

C. A. L. T.

† When such texts as these—and the Word is full of them!—are *understood* in the *fulness* of their Anglo-Saxon import, what debts of gratitude, what sermons—loaded with unutterable things—awaken in the mind! C. A. L. T.

this covenant had failed, then the Book which contained it can no longer be regarded as of Divine authority, for God cannot lie. But, as thus every promise is seen to be valid, the character of the Scriptures is vindicated; and all may trust in its integrity, whether as regards the things of time or eternity. (2) *The future greatness and security of our country is assured.* We dwell in comparatively small islands of the sea; but where are there shores so renowned, or so inviolate? The invader cannot touch our coasts, without being hurled back into ruin and shame.

> "Come the three corners of the world in arms,
> And we shall shock them; nought shall make us rue,
> If England to itself do rest but true."—*Shakespeare.*

Times of trial come for all nations; and we, with all our honors and advantages, have many sins tarnishing the lustre of our history; and the cleansing fires may be necessary for us. The fact of being the House of Israel does not necessarily imply, that each individual in the nation must be holy and sanctified; now, the whole nation, as such, is not righteous; but there are righteous men in the nation. So it was of old, when Israel and Judah dwelt in their land; but better times are coming, "times of refreshing from the presence of the Lord;" for the Spirit shall be poured out on all the people, and all shall then know the Lord, from the least unto the greatest. Yet, with all our ungodliness, there is no nation so rich in the memories of holy men and women, or that so zealously spreads through the earth a free Bible, and the message of a free salvation. We may be chastised for our many iniquities, but, being the Israel of God, neither famine, nor pestilence, nor revolution, will be per-

mitted to destroy us, for Britain is to abide in strength for evermore; she, in her ultimate Millennial destiny, shall have plenty without pauperism; peace without discord; knowledge without ignorance; justice without oppression; godliness without unrighteousness; a veritable golden age. And, while other nations may be diminished or have passed away, her throne shall be firmly established.

> "The nations not so blessed as thee,
> Shall, in their turn, to tyrants fall;
> Whilst thou shalt flourish great and free,
> The dread and envy of them all."

Let us not, then, like Esau, despise our birthright; in it, there is nothing that can harm us; it breaks no hearts; disappoints no hopes; imperils no interests; damages no institutions; but to all our land it is "good tidings of great joy." Nor does it, if rightly viewed, foster our vanity and pride. For this supremacy of our country; its teeming population; its boundless wealth; its fame and stability; is not due to any good inherent in us; but, owing to the free and sovereign gift of Him, who has been pleased to make us the sheep of His pasture. Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake." Again, we say, let us not, like Esau, despise our birthright, but, admonished by his fatal mistake, delight ourselves in it; and assist in making it known, that others may be gladdened. Yes, it is good to be of the Lost Tribes of the House of Israel, for the lost is found, and the dead is alive; and our happy nation, in her immunity from danger, can anticipate with joy the coming ages; for she may appropriate to herself the inspiring cry:—"Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself, as it

were, for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain" (Isa. xxvi. 20, 21).

With such a prospect before our British-Israel, may we not say:—

"Sail on, thou noble ship of state;
Sail on, my country strong and great;
Humanity with all its fears,
With all its hopes of future years,
Is hanging breathless on thy fate,
In spite of rock and tempest roar;
In spite of false lights on the shore;
Sail on, nor fear to breast the sea.
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears
Are all with thee,—are all with thee?"

A REPLY TO CANON FREMANTLE'S OBJECTIONS.*

BY DAVID.

IT seems now to be universally admitted, that one remarkable feature of the present age is an increased craving after various kinds of knowledge, everything being eagerly sought out which tends either directly or indirectly to reveal what is believed to be the truth. Hence many important controversies have arisen during the last half century, and I hesitate not to say that one of the greatest, if not the very greatest of all, is that relating to the Identity of Lost Israel with the British nation. Neither does there exist a cause whose champions have to encounter a greater amount of ignorance and prejudice. No small portion of the opposition which it meets with, proceeds, I am sorry to say, from the great body of our ecclesiastics, both Conformists and Nonconformists; who, perhaps naturally enough, are disposed to fight valiantly in defence of their own pre-conceived and pre-enunciated opinions; but, alas! I fear are totally heedless

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* At the Anniversary Meeting of the London. "Society for Promoting Christianity among the Jews," May, 1875, Canon Fremantle reiterated certain of the stereotyped Objections to the Israelitish Origin of the Anglo-Saxon peoples. These were so ably answered in the following article that it deserves to form a part of our more permanent Archives of Defense. We therefore gladly incorporate it into the OUR RACE Library. See Collateral Reading, page.—

of the fact, that the Identification of Israel with the British races will wrest from the hands of Infidelity, one of the keenest weapons now grasped by that foe.

It is not however my wish any longer to delay grappling at once, and as well as I am able, with at least *one* of these, our learned opponents; and I earnestly pray that the Lord God of Israel will so inspire my thoughts and direct my pen as to enable me plainly and faithfully to discharge the duty now laid upon me.

At the sixty-seventh anniversary meeting of the London "Society for Promoting Christianity among the Jews," the Rev. Canon Fremantle spoke with great bitterness against the advocates of our Israelitish origin, and as he has adopted that same course of conduct in other places as well as in Exeter Hall, I shall take the liberty of replying to some of his statements as re-produced in the printed report of his address.

The first thing that particularly attracted my attention in it was his candid acknowledgment, that even after his exercise of the sacred functions had commenced, he had "no adequate idea of the difference between Jews and Gentiles;" and although upwards of forty years have elapsed since this difference was first made apparent to him, he still seems to have but very confused notions as to who the Jews really are, and to confound them with all the other descendants of Jacob. This is a grievous error to be entertained by any one, especially by a minister of the Lord, and one, too, holding so high a rank in the Church Militant.

OBJECTION.—"*The Topic will not bear investigation.*"

ANSWERED.—The Reverend Canon having thus

shown by example that "Confession is good for the soul," next proceeds to affirm, that the arguments put forward in favor of our Israelitish origin will not "bear the light for one moment," and that these arguments are based principally on Gen. xlix. 22. It is not so! They are based on the whole Bible, that Bible which Canon Fremantle professes to have studied, and range over all the years that intervene between the call of Abraham 1921 B. C., and the current year 1875 A. C.

The earliest recorded promise made by God to Abram or Abraham, is contained in the words, "And I will make of thee a great nation" (Gen. xii. 2). This promise was afterwards confirmed to Isaac, and repeated to Jacob. From the twelve sons of Jacob there descended thirteen tribes, each of which, it is believed, shewed some distinctive qualities resembling the character ascribed by Jacob in Gen. xlix. to its immediate ancestor. Of the twelve heads of these thirteen tribes, two—Judah and Joseph—stand out more prominently than their brothers; for Judah was the destined swayer of the sceptre, but the birthright was Joseph's (see 1 Chron. v. 2).

During the sojourn of the sons of Israel in Egypt, the promises of God made to Abraham first began to take effect; and at the close of four hundred and thirty years, the descendants of this one man, numbering nearly four millions of souls, were commanded to set out on their journey back to Palestine. Again and again did God, while they were yet in the wilderness, repeat and confirm to them all the promises and oaths which He made to their fathers Abraham, Isaac, and Jacob: that He would make of them a great nation.

1. Great in regard to multitude: "Who can

count the dust of Jacob, and the number of the fourth part of Israel" (Numb. xxiii. 10).

2. Great in regard to possession: "For I will cast out the nations before thee, and enlarge thy borders" (Exod. xxxiv. 24). "Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the River Euphrates, even unto the uttermost sea shall your coast be" (Deut. xi. 24). When* the Lord thy God shall enlarge thy border, as He hath promised thee" (Deut. xii. 20).

3. Great in regard to power and prosperity, political and otherwise: "For the Lord thy God blesseth thee, as He promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shalt not reign over thee" (Deut. xv. 6). "And to make thee high above all nations which He hath made, in praise, and in name, and in honor; and that thou mayest be a holy people unto the Lord thy God, as He hath spoken" (Deut. xxvi. 19). "And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them" (Deut. xxviii. 13).

OBJECTION.—"*These promises were conditional.*"

ANSWERED.—It may perhaps, be urged that these blessings were to descend upon Israel, only on condition of their cleaving closely to God, and that when they rebelled against Him, they became the inheritors of curses instead. Such a revolt from

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* Note well the word "*when*"; the fulfilment of this promise is yet future. Its grand realization will begin to date from the Restoration now at hand! C. A. L. T.

God took place not merely once nor twice, but repeatedly; yea, even while the men who had known Egyptian bondage were yet living. The whole history of Israel, from the time of their gathering at Rameses to the date of their invasion of Canaan, really consists of a series of outbursts on their part, followed by forgiveness on the part of God. When, after a lengthened contest with the aborigines, the children of Israel were finally settled in the Land of Promise, we are told that they "continually forgot God," and as often as they did so, He gave them up to punishment, but on their repentance, some Heaven-inspired hero was ever raised up to deliver them from the hand of their oppressors.

Tired at last of submitting to the injustice of the two sons of Samuel, the elders of Israel assembled at Ramah and demanded that a king should be appointed to rule over them. Their petition was granted after its sincerity had thoroughly been tested. A great national gathering was convened at Mizpeh, and there Samuel, by the command of God, publicly appointed a man of the tribe of Benjamin, Saul by name, to be the very first earthly sovereign of all the, at that time, united tribes.* The nature of Saul's government, his battles, his sin, and the penalty which it brought upon him, are all doubtless well known to Canon Fremantle; who, however, does not seem to be so conversant with the ultimate fate of the nation once ruled over by that miserable king, whose death caused, or rather was one great cause, of the first important

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* Abimelech, son of Gideon, was the first King of All Israel—but he was an Usurper, and his effort was unofficial, *vide* Study No. Eight, page 144. C. A. L. T.

separation of the hitherto combined Hebrews—important, because it was the first foreshadowing of that far greater disruption which was yet to come. For seven * years the chosen people were under the rule of two rival monarchs, one—David—reigning in Hebron over Judah; the other—Ishbosheth—reigning in Mahanaim over Israel. Now, according to the generally received chronology, the prophecy spoken by Jacob respecting the sceptre of Judah, was delivered about 1689 years before Christ was born; while the visit of Samuel to the household of Jesse, the Bethlehemite, could not have occurred earlier than B. C. 1063. Thus we see that a period of at least 626 years must have passed by between the utterance of that prophecy and the commencement of its fulfilment.†

It was most probably during the seventh year of David's reign in Jerusalem that the Prophet Nathan was commissioned to unfold to him the purpose of God concerning his seed, which he did in the words, "And when thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for My Name, and I will stablish the throne of his kingdom for ever. I will be his Father and he shall be My Son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But My mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever

* Study No. Five, page 13.

† For detailed Chronology, see Study No. Five, pages 102, 8, and 13.

before thee: thy throne shall be established for ever" (2 Samuel vii. 12-16).*

If these words mean anything at all, they must mean that there is now, in our days, in some part of the world, a reigning monarch of the house of David. Have the Jews such a king? If they have, perhaps the Reverend Canon or some of his admirers will tell me what is his name; and when he was crowned.

Though God is in no hurry, so to speak, to fulfil any of His promises, the word of His prophecy is not the less sure on that account; for when the prediction has once begun to take effect, it goes on unceasingly, leaving in its action no gap between the beginning and the end. As I have already pointed out, 626 years were suffered to pass before the promised sceptre was given to Judah; and eight decades more still saw Joseph without his birthright; but in the year 980 B. C., the Prophet Ahijah was sent to a young Ephraimite, Jeroboam the son of Nebat, to inform him, that God was about to rend the kingdom from the hand of Solomon his master, and give it to him. "Howbeit," said God, "I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David My servant's sake, whom I chose, because he kept My commandments and My statutes: But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. And unto his son will I give one tribe, that David My servant may have a light always before Me in Jerusalem, the city which I have chosen Me to put My Name there" (1 Kings xi. 34-46).

A five years' exile in Egypt was the immediate consequence of God's interposition in favor of

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* 2960 A. M. *vide* Study Number Five, page 174.

Jeroboam, but on the death of Solomon, we are told that "they" (probably the Elders of Israel are indicated by the pronoun 'they'), "sent and called him." What did they want with him? Certainly *not* to make him king, for at that time no thought of receding from their allegiance to the heir of David seems to have entered their minds, indeed, Josephus expressly says that the people would have been "well contented to serve him under his moderate government," and that they would have done it "more out of love than fear" (see Antiq. Book VIII., vii. 1), but they had a request to make, a petition to present, and who more proper to present that petition, and make that request, than he who was already known among them as the mighty man of valor, whose abilities had formerly attracted the favorable notice of Solomon himself?

OBJECTION.—"*There is no distinction between 'Israel' and 'Judah.'*"

ANSWERED.—The final reply of the new king Rehoboam to their petition was so crushing to all their dearest hopes, that no choice was left them but rebellion or slavery, and they chose the former. Judah still adhered to the house of David, and, together with Benjamin, in whose territory was situated the city of Jerusalem, formed the kingdom of Judah, the inhabitants of which were called Jews (see Josephus Antiquities, Book IX. chap. xii., sec. 1, and Book XI., chap. i., Letter of Cyrus; also 1 Kings xii. 21; and 2 Chron. xi. 1). Of the eleven other tribes one, Levi, had already been taken by God for His own (see Numb. iii. 12, 41, 45), and therefore was not reckoned among the tribes (Numb. i. 47; ii. 33). The subtraction of this one tribe then left ten, viz., 1 Reuben, 2 Simeon, 3 Dan, 4 Naphtali, 5 Gad, 6 Asher, 7 Issachar, 8 Zebulun, 9 Eph-

raim, and 10 Manasseh, to form the kingdom of Israel; and of these ten tribes it is written, "So Israel rebelled against the house of David unto this day" (1 Kings xii. 19). "For he rent Israel from the house of David" (2 Kings xvii. 21). So careful too, is the great Jewish Secular Historian to impress on the minds of his readers the distinction which should be made between the ten tribes and the two, that he again and again affirms that the kings of the former (and they alone) were the kings of ISRAEL, while those of the latter he calls either the kings of the two tribes or the kings of Jerusalem (Antiquities, Book VIII.), and in Book X. chap. x. sec. 1, he mentions the Jews and Zedekiah, their king.

The kingdom of the ten tribes is spoken of as Israel throughout the whole Bible, and in like manner the kingdom of the two tribes also receive a distinctive appellation from the Sacred Historians who always speak of it as Judah. It is utterly impossible for any really impartial student of the Bible or of Josephus to confound the Israelites with the Jews even for a moment, for the Israelites were ten tribes. The Jews were but two. The Israelites had Jeroboam for their separate king. The Jews had Rehoboam for theirs. The chief city of the Israelites was Samaria. The chief city of the Jews was Jerusalem. The Israelites had nineteen kings and no queen. The Jews also had nineteen kings and one queen, Athaliah. The Israelites were carried captive into Media and Persia. The Jews were taken to Babylon. The Israelites were all taken away from their own land, not one was left. The Jews were not all taken from theirs (see 2 Kings xxv. 12). Strangers were sent from the Assyrian Empire to inhabit the cities of Israel, but no

foreign colonists came into those of the Jews. The captivity of the Israelites began B. C. 721, when Salmaneser, king of Assyria, carried them away into Assyria, and placed them in Halah, and in Habor, by the river of Gozan, and in the cities of the Medes (2 Kings xvii. 6). The captivity of the Jews did not begin until B. C. 588, when Nebuchadnezzar king of Babylon took Jerusalem, and put out the eyes of Zedekiah, the last king of Judah, just one hundred and thirty-four years after the reduction of Samaria, the capital of Israel, and the perpetual imprisonment of Hoshea, the last king of Israel. The Jews, as everbody knows, returned to their own country at different intervals after the promulgation of the Decree of Cyrus, B. C. 536. Their great return seems to have occurred about B.C. 518. I shall be much obliged if Canon Fremantle or any of our other opponents will be so kind as to tell me when the Israelites returned? Who was their leader? and why their tribes were unknown to the Romans, who had so much to do with Palestine? Anyone who can answer these questions in a manner favorable to the opposers of our Israelitish origin, should be hailed as a third Solomon, for he will thus prove himself to be wiser than either our own James I., or the great Hebrew king from whom he was nick-named.

OBJECTION.—"*But Israel did return with Judah.*"

ANSWERED.—On the subject of the non-return of Israel to Palestine with the three tribes, Judah, Levi, and Benjamin, the Jewish secular writers are most explicit. The famous Rabbi Eliezer says:—"As the day becomes dark and has light again, so the ten tribes, to whom darkness has come, but light shall also be restored to them." "So long as Israel inhabited Palestine, the country was wide, but

now it has become narrow," writes the compile the Babylonian Talmud. Rabbi Akiba, anoth the writers of the Mishna, remarks:—"The ten t shall never return again, as it is written, 'And cast them into another land as at this da Josephus, in his Antiquities, Book XI., chap. i. 3, says:—"The rulers of the two tribes of J and Benjamin, with the Levites and Priests we haste to Jerusalem." Again, in the same B chap. v., sec. 2, he has the following passag "When Esdras had received this Epistle, he very joyful, and began to worship God, and fessed that He had been the cause of the king's favor to him, and that for the same reason he all the thanks to God. So he read the Epist Babylon to those Jews that were there; but he the Epistle itself, and sent a copy of it to all t of his OWN* nation that were in Media; and these Jews had understood what piety the king towards God, and what kindness he had for Es they were all greatly pleased; nay, many of took their effects with them, and came to Bab as very desirous of going down to Jerusalem then the entire body of the people of ISRAE mained in that country; wherefore there are bu tribes in Asia and Europe subject to the Ro while the ten tribes are beyond the Euphrate now, and are an immense multitude, and not estimated by numbers." The united testim of the two great Rabbis and Josephus are pa larly valuable. 1st. As shewing that the Isra and the Jews became two distinct nations early period of their history, as God promised ham they should—"I will make nations of and kings shall come out of thee" (Gen. xv

* To the "Jews" *in Israel!!*

As shewing on the evidence of men whose extended over the last century B. C. and the century A. C., that the Jews, and the Jews, of all the descendants of the Patriarchs were lestine when our Lord trode the earth in the ess of man.

the passages just cited I will only, for the pres- add one or two taken from the Prophets Jere-, Ezekiel, Hosea, and Zechariah, wherein the f distinction between the two nations is clearly ed:—" Hast thou seen that which backsliding hath done? she is gone up upon every high tain and under every green tree, and there played the harlot. And I said after she had all these things, Turn thou unto Me. But she ned not. And her treacherous sister Judah t. And I saw, when for all the causes whereby liding Israel committed adultery I had put her, and given her a bill of divorce; yet her treach- sister Judah feared not, but went and played arlot also. And it came to pass through the ness of her whoredom, that she defiled the and committed adultery with stones and with s. And yet for all this her treacherous sister hath not turned unto Me with her whole but feignedly, saith the Lord. And the Lord nto me, The backsliding Israel hath justified f more than treacherous Judah" (Jer. iii. 6-11). s saith the Lord God; Behold, I will take the of Joseph, which is in the hand of Ephraim, e tribes of Israel, his fellows, and will put them him, even with the stick of Judah, and make one stick, and they shall be one in mine hand. I will make them one nation in the land upon ountains of Israel; and one king shall be king m all; and they shall be no more two nations,

neither shall they be divided into two kingdoms an more at all" (Ezek. xxxvii. 19, 22). "Call her nam Lo-ruhamah: for I will no more have mercy upo the house of Israel; but I will utterly take the away. But I will have mercy upon the house Judah, and will save them by the Lord their Go and will not save them by bow, nor by sword, n by battle, by horses, nor by horsemen" (Hosea i. 7). "And it shall come to pass, that as ye were curse among the heathen, O house of Judah, an house of Israel; so will I save you, and ye shall b a blessing: fear not, but let your hands be strong (Zech. viii. 13). "Then I cut asunder my oth staff, even Bands, that I might break the brothe hood between Judah and Israel" (Zech. xi. 14).

OBJECTION.—"*But there were kings in Judea aft the return.*"

ANSWERED.—Having, I trust, amply proved b the attestation of unimpeachable witnesses, that th Israelites were not Jews, and did not return to Pale tine with them, I shall now proceed to make a fe remarks on the sceptre and line of David. Zeru babel, who with Ezra and Nehemiah led back th captivity (not of the Israelites, but of the Jews), wa indeed of the house and lineage of David, but h never swayed the sceptre. He never had it to sway for the edict of the Lord had already gone fort against that branch of the Royal Family to which h belonged; and, of his grandfather Coniah, and of h great-grandfather Jehoiakim, God, by the mouth Jeremiah, had spoken the doom:—"Is this ma Coniah a despised broken idol? is he a vess wherein is no pleasure? wherefore are they cast ou he and his seed, and are cast into a land which the know not? O earth, earth, earth, hear the word the Lord. Thus saith the Lord, Write ye this ma

hildless, a man that shall not prosper in his days: or no man of his seed shall prosper, sitting upon the hrone of David, and ruling any more in Judah" Jer. xxii. 28-30). "Therefore thus saith the Lord f Jehoiakim, king of Judah; He shall have none to it upon the throne of David" (Jer. xxxvi. 30). The posterity of Jehoiakim being thus, as it appears, ut out of the entail, three things become self-vident: 1st. Either the sceptre must have departed rom Judah full 588 years before the coming of Shiloh; and 2d, God must have been false to His romise made to Judah through Jacob—a promise, e it remembered, which was quite unshackled by ny conditions being attached to it—that the sceptre hould NOT depart from Judah, NOR the Lawgiver rom between his feet, UNTIL SHILOH COME; r, 3d. The Right of Royalty must have been transerred to another branch of David's house. Full roof is given that this was the case, for we are told n 2 Kings xxiv. 17 that the crown was transferred rom his brows to those of his uncle Mattaniah, the on of that Josiah who was the last righteous king f Judah. This transfer was effected by Nebuchadezzar, king of Babylon, B. C. 599; who also changed is name from Mattaniah (a gift) to Zedekiah (the istice of the Lord.)

Barely eight years, nine months and ten days had edekiah sat upon his uneasy throne, ere Nebuchadezzar again presented himself before the walls of erusalem, which he took after a siege of more than ighteen months' duration. The eyes of the unappy Jewish king, who was taken while attempting to escape with his family, were put out, but not efore he had seen the death of all his young sons. The only members of Judah's Royal Line who were either disinherited by God, nor slain by Nebuchad-

nezzar, were the daughters of Zedekiah. Mahommedan authors say that they escaped from the palace into the temple—a thing that will cease to appear improbable, when we remember the sacred office of Jeremiah, the friend of their relative Baruch. The prophet himself tells us that Johanan, the son of Kareah, took him, together with Zedekiah's daughters, Baruch, and others, into Egypt (see Jer. xliii. 4-7).* From the captivity to the birth of Christ, we hear of no Jewish king. We do indeed read of the sons of Tobiah, of the Asmoneans, or Maccabees, and the Herods, several of whom were actually crowned kings of Judea; but, unfortunately for the opposers of our Identity with Israel, who, as a rule, maintain that the sceptre was still in Palestine until the birth of Jesus, the families of Tobiah and the Maccabees were of Levitical, not Jewish origin, while the Herods, who received the Jewish crown as the gift of Rome, were Idumeans by nation, and therefore could not belong to any of the tribes of Israel. Moreover, it is notorious that Herod, falsely called the Great, caused the genealogies of the Jewish nobles to be burned, hoping by this means to make them forget that he was once an alien and an usurper. Nor could his marriage with Mariamne, a daughter of Levi, confer upon him, or his children those rights which God had declared should appertain only to the house of David.

What then became of the sceptre of David? Was God false to His promises? Had Nebuchadnezzar indeed thwarted His purpose? Had he worsted Him in open fight, and torn throne and sceptre from the tribe and house of David. in spite of Him? or, was Nebuchadnezzar only God's conveyancer,

* See Studies Nos. Three, Four and Five, for the details of this transfer of David's line to the Islands of the west. C. A. L. T.

employed by Him to transfer the kingdom to Israel from Judah? The opposers of our "Identity with Israel" must, in order to be consistent, acknowledge that He has utterly failed to make good His Word, and that the king of Babylon was so much more powerful than his Maker that he was able, in spite of Him, to overturn that throne which He said should last for ever (2 Sam. vii. 13, 16; Psalms lxxxix. 4, 29, 36, 37), and to tear away that sceptre, which He said should not depart until Shiloh's appearance, at least 588 years before the appointed time. But we of "the Identity" have most excellent reasons for asserting the contrary. We have the inspired penman's own words assuring us of the fact that they are still in existence. To that noblest of Hebrew prophets, Jeremiah, the son of Hilkiah, of Anathoth, God gave a double commission. "To root out, and to pull down, and to destroy, and to throw down," was the first; "To build, and to plant," was the second.* How well he fulfilled the first great charge must be apparent to the most superficial thinkers, if they will only take the trouble to read over and compare Jer. xxxvi.—xxxviii. with the two last chapters of 2 Kings and the last chapter of 2 Chron. The Jewish Nation being thus for a time rooted out of its own soil, its fortifications pulled down, its independence destroyed, and its Royalty thrown down, what was it that the prophet was to build but that of which it was declared by the Most High that it should be built "as at the first" (Jer. xxxiii. 7)? And what was he to plant but that line of which it had already been written that it should "take root downward, and bear fruit upward" (Isaiah xxxvii. 31)—even they who were to escape from Mount Zion—the

* See Study No. Three.

remnant of Judah—consisting of the daughters of Zedekiah and their escort, with Jeremiah and Baruch (Jer. xliii. 1–7)? And where was he to carry it but to "a land of traffic," where it was to be "set in a city of merchants" (Ezek. xvii. 4)? * And history avers that this was really done, for from her we learn that the Hebrew Prince and Princesses, with the great prophet of the nation (see Jer. I. 10), made their escape from Egypt, and took refuge in Ireland, whither the tribe of Dan had already emigrated. There, by the command of Jeremiah, Eochaid II., Prince of the tribe of Dan, took to wife the elder of Zedekiah's daughters, and was crowned Monarch of Ireland. From the royal wedding sprang the race of Hy-Niall, which so long ruled over that island, supplied Scotland with her first king in the person of Fergus II., and finally ascended the throne of England A. D. 1603, when James VI. of Scotland became James I. of England.†

OBJECTION.—"*The Tea Tephi and Legendary Story is all humbug.*"

ANSWERED.—It is an easy thing for our opponents to try and cover their own ignorance, by sneering at an argument which they are incapable of disproving, but let them take the ancient historians of Ireland and see for themselves. Surely if the assertion made by Canon Fremantle, that the arguments brought forward in favor of our Identity with Israel "will not bear the light for one moment," is correct, there would be some flaw in the testimony given by the Irish, Scotch, and English historians and heralds respecting the genealogy of our Queen, or some discrepancy would be discovered in the accounts given of our forefathers by those authors, ancient and modern, Asiatic and European, who

* See Study No. Four. † See Study No. Five, for full account.

have written about them either in poetry or in prose. But no such flaw exists; no such discrepancy has been found. Egyptian and Indian, Greek and Roman, Irish and English, Welsh and Icelandic historiographers concur in declaring that the ancestors of the present British races were found in those very provinces and cities to which captive Israel was carried by Shalmaneser, only a few years before, and that they were not natives of these cities, but had been brought thither from a far more beautiful and fertile land, where "there was a city whose walls were under the special guardianship of the Allfather, whose golden house of light stood on a high hill (Ps. lxviii. 15, 16), from whence the Allfather could behold the actions and motives of all men" (see Snorri Sturlasen's Prose Edda). Taliesin, a Welsh bard of the sixth century, distinctly affirms that he (in his forefathers) (a similar expression is used by St. Paul concerning Levi—Hebrews vii. 9) was known to St. John the Divine, was in Canaan when Absalom was slain, was in Africa (Egypt) before Rome was built, was acquainted with Moses, and passed through Jordan's water. He also connects his nation with the inhabitants of Troy, calling them "The remnant of Troia." We know that St. Paul visited Troas, the capital of which was Troia or Troy, when he, according to the command of Jesus, went "after the lost sheep of the house of Israel."

The Bible tells us where Israel was located, during their captivity, in—not Babylon, but Assyria. Josephus, a contemporary of the apostles, tells us that the great body of them was, in his own day, still in the same place. Herodotus, speaking of the people of that region, calls them "Sakai;" by Diodorus they are called the "Sacæ;" by Ptolemy. Pliny, and the Indian and Irish historians, they are

spoken of as the "Saxones," the "Sacassani," "Saka-Suna," and "Saxuna;" and by our own countrymen, the venerable Bede, Sharon Turner, and others, too numerous to mention, "The Angles and Saxons," and the "Anglo-Saxons." These breaking forth from bondage in Assyria, as had been foretold of Israel by the prophets Micah (chap. v. 9) and Jeremiah (chap. xxx. 7, 8), and pouring themselves on the plains of Europe with irresistible impetuosity, forced those tribes by whom their march was disputed closer and yet closer to the Roman frontier, thus primarily causing the downfall of that empire. Just what Israel, and Israel alone—"God's battle-axe and weapon of war" (Jer. li. 19-23)—was qualified to do.

OBJECTION.—"*It is all a theory built upon mere coincidences.*"

ANSWERED.—That this can be no mere casual coincidence must be apparent to every one, who will take the trouble really to read and examine for themselves. Israel was to leave Assyria under the leadership of seven shepherds and eight principal men. Just what the Anglo-Saxons did under the same number of leaders.* Israel was to go through the Gentiles as a lion through flocks of sheep, *i. e.*, destroying some, and putting others to flight—creating, in fact, a regular stampede among them. Just what the Anglo-Saxons did to those tribes through whose territories they marched. Israel was to descend on the Gentile world, like a stone hewn from the mountain without hands, to smite and to destroy the last vestiges

* Hence the Heptarchy, and the Octarchy. The point here made is one of tremendous force. Standing *alone* it would satisfy me that the claims of the identity were worth critical examination! C. A. L. T.

of old Imperial rule, and to become a great kingdom, "filling the whole earth" (Dan. ii.). Just what the Anglo-Saxons did, and still are doing. Israel was to break every yoke, and let the oppressed go free (Isaiah lviii. 6). What other nation has so long and so fiercely opposed the slave trade as our own? What other nation has been such a successful yoke-breaker for itself as ours? Other nations have, it is true, broken their yokes, but only— strange inconsistency!— to replace them speedily with increased weight and tightened rivets. Great Britain, and Great Britain alone, breaks her yokes and keeps them broken. Israel was to find a resting-place in the isles, and there the people were to "renew their strength" (Isaiah xli. 1; see also xxiv. 15; xlii. 4, 10, 12; Jer. xxxi. 10; Micah. v., vii.)

OBJECTION.—"*The Isles referred to do not mean Islands.*"

ANSWERED.—Moreover, as if God wished to shew how earnestly we ought to set our faces against the commonly-received, but very foolish, idea, that these isles are not real islands surrounded by water, He positively declares them to be "isles of the sea" (Isaiah xxiv. 15). Aye, and isles in the north-west of Palestine, too; for He declares in Isaiah xliii. 5, "I will gather thee from the west;" and again, "Lo, these shall come from the north, and from the west; and these from the land of Sinim" (Isaiah xlix. 12). Now what islands do lie north-west from Palestine but those of the Anglo-Saxons, or as I prefer calling them, the present British races; and to make the Identity of these races with the Israelites still more apparent, they form in their islands a nation (Jer. xxxi. 35-37) accustomed to break through all obstacles (Jer. li. 19-23; Micah ii. 13, v. 8), and to hold together

under all circumstances, like sheep in a fold (Micah ii. 12), with a king (Micah ii. 13) of the house of David reigning over them (Ezek. xxxiv. 23, 24; Hosea iii. 5), and acknowledging the authority of God in all their affairs (Micah ii. 13). Just what Israel was to be and to do.

Having thus, and as I trust satisfactorily shewn the falseness of the Canon's assertion, that the arguments in favor of our Israelitish origin will not "bear the light for one moment," I shall now pass on to the consideration of other parts of the reverend gentleman's speech, merely remarking by the way, that if the clergy wish to retain any portion of their present influence over the Laity, they must abstain from quoting Scripture in any manner provocative of risibility.

To the best of my knowledge no one ever doubted that the ten horns of the Apocalyptic beast symbolized the ten European kingdoms, which sprang into existence from the downfall of the Roman Empire. Indeed this is the interpretation given by St. John himself. "The ten horns" he says, "are ten kings which have received no kingdom as yet, but received power as kings one hour with the beast." And he furthermore states, that when these kings should receive their kingdoms, they would give all their power and strength unto the seven-headed beast, upon which sat the woman whose name was "Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth," and that as they had united to give all their power and strength to the beast, so they would finally unite them in making war against the woman who sat on the beast. But now the Reverend Canon becomes sorely afflicted by the idea, that—

OBJECTION.—"*If we have found the Israelites, we have lost the Gentiles.*"

ANSWERED.—Strange method of arguing this! What! have the British become the sole inhabitants of the globe? Are they even the sole inhabitants of Europe? If so, what has become of the French, the Spaniards, the Italians, etc., to say nothing of those 760 millions of human beings who inhabit Asia and Africa? * Have they been all swallowed up and put out of existence by us? Nay, verily. Let Canon Fremantle take comfort in the assurance. that though all the natives of Europe and America, not excluding the Indians and Esquimaux, should ultimately prove to be the children of Israel, there will still be left in Asia and Africa, not less than 760 millions of Gentiles, a number amply sufficient to satisfy even the most obtuse that there is no necessity for all this outcry respecting the Gentiles being lost, if the Israelites are found in the Anglo-Saxons, *i. e.*, British races.

OBJECTION.—"*But the kingdom was transferred to the Gentiles!*"

ANSWERED.—Jesus, when threatening the Jews with the loss of the kingdom of God, nowhere says that it shall be given to the Gentiles. On the contrary. He positively forbade His disciples offering it to them. "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel" (Matt. x. 5, 6). And as they went they were to preach, saying, "The kingdom of heaven is at hand" (verse 7). In Matt. xxi. 31 are these words, "Jesus saith unto them: Verily I say unto

* And *not* to mention the Gothic and Germanic nations who as kindred to Israel (through *Shemitic* origin) are by no means Gentiles, and have grand and distinctive parts to play in God's plan of the ages
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you, that the publicans and the harlots * go into the kingdom of God before you." If therefore the kingdom of God was taken from the Jews and given to any members of the Gentile world, it must have been given solely to persons of the two classes just mentioned, and not to any Gentile nation whatsoever. The words of our Lord Himself on this subject are, "The kingdom of God shall be taken from you, and given to a NATION bringing forth the fruits thereof" (Matt. xxi. 43). Now the words A NATION cannot mean many nations, not even two nations, but one nation. Paul does indeed say, "From henceforth I will go unto the Gentiles" (Acts xviii. 6). He did not by this act, take the kingdom of God from the Jews and give it to the Gentiles. He had no power to do anything of the sort. Jesus Himself had, by two separate decrees, transferred the kingdom to Israel. He had sent out the first by the mouths of His holy prophets, and the second was entrusted to the twelve by whom it was to be made known. All therefore that St. Paul could mean amounts to this: that hitherto he had been preaching the kingdom of God to Israel and to Judah. Now he was about to preach it to Israel and to the Gentiles.† There is no shirking the matter—God never forsook Israel—He punished His chosen people it is true, but only for a little time, and only to receive them again into everlasting favor (see Isaiah liv. 7-10).

Unfortunately, the promotion of Christianity

* The House of "Israel" was specifically the *Harlot* Nation (so designated by the Prophets) and the publicans were chiefly of the Galileans when the Saviour and the Apostles labored. C. A. L. T.

† It was in this way that the message was sent to Judah and alighted upon Israel, to find the bulk of whom search had to be made among the Gentiles—To the latter it was and is only a "witness," but far more to "Israel." C. A. L. T.

among the Jews is not a prominently successful work. Perhaps this may be because God has said, "Neither shall the priests, the Levites, want a man before me to offer burnt-offerings, and to kindle meat-offerings, to do sacrifice continually" (Jer. xxxiii. 18). If any reliance can be placed on the tertimony of the *Times*, every conversion from Judaism costs the "Society for Promoting Christianity among the Jews" at least £2,000;* thus the "hard hit," which Canon Fremantle intended to bestow on the Identity, recoils on his own head.

The crossing of Jacob's hands when he blessed Ephraim and Manasseh, may indeed have indicated the union of Ephraim (Great Britain) and Manasseh (America), through the cross of Christ—an union which, I am happy to say, every day draws closer and closer.

OBJECTION.—"*How can you call the Saxons Jews?*"

ANSWERED.—The reverend and learned Canon then remarked with great truthfulness, that "there is no further assumption in order to prove that these Saxons are the Jews," since Jews we never laid any claim to be; quite the contrary, the Jews, as I have already shewn, being totally distinct from the Israelites in their government, their sin, and their punishment. Of this distinctness I have previously given some examples which, for brevity sake I shall not now repeat, but shall merely add to the list, that the Jews rejected Christ and crucified Him, neither of which crimes were committed by the Israelites. The Jews were to be scattered among all nations (Jer. ix. 6; Ezek. xii. 14, 15). Israel was to remain one nation for ever (Jer. xxxi. 36), under the rule of the house of David (Jer. xxxiii. 26). Judah was to be a by-word (Jer. xxiv. 9). Israel was to

* Genuine conversions are far more numerous now.

be the chief of nations (Jer. xxxi. 7), lending to all and borrowing of none (Deut. xv. 6; xxviii. 12), and possessing the gates of their enemies (Gen. xxii. 19). Judah was to be without might (Jer. xix. 7). Israel was to be strong in power (Isa. xli. 12). Judah was to be faint-hearted and trembling (Jer. vi. 24, Ezek. xxi. 7). Israel was to be brave, able to turn the battle to the gate (Isa. xxviii. 6). Judah was to be known by name (Isa. lxvi. 15). Israel was to lose its old name and to be called by another name (Isa. lxii. 2; lxv. 15).

OBJECTION.—"*The Bible does not refer to a literal Stone.*"

ANSWERED.—The reverend gentleman also did well in slurring over the subject of the Coronation Stone. It is one upon which he is evidently supremely ignorant. The Prophet Zechariah mentions a stone which is to be carried in the return procession with cries of "Grace, grace unto it" (Zech. iv. 7). Thus IT cannot refer to any man—still less can it refer to Jesus who is more than man. Neither can it mean the top-stone of the temple, seeing that it is spoken of as the head-stone, not of the temple, but of a great mountain. The Israelites were, during their absence from Palestine, to found a kingdom which should become "a great mountain filling the whole earth" (Dan. ii.). The idea of a mountain enters largely into the composition of the names of our island. "Albion," meaning "White or Chalky Mountain," Britain, "The Mountain of Honor;" Ezekiel speaks of Israel's isles as "The mountain of the height of Israel" (Ezek. xvii. 23). The Zerubbabel, who led the Jews back from Babylon, did not, we know, carry any such stone up with him as that mentioned by the prophet. We are therefore driven to infer that the head-stone of Zechariah's

great mountain is nothing else than the head or principal stone whereon the kings of the house of David are still inaugurated as rulers over Israel, even the Coronation Stone now in Westminster Abbey, and destined to be taken back to Palestine by some future Zerubbabel, when the land shall come into our possession once more. The testimony of Dean Stanley respecting the Coronation Stone is very valuable, since, according to him, "it is vital to the monarchy, and is that which binds together the whole empire." *

OBJECTION.—*Canon Fremantle then says, "that he is not aware that England enjoys any higher position of influence or prosperity than Prussia enjoys, or than Spain once enjoyed, among the nations of Western Europe."*

ANSWERED.—Really this sort of twaddle is enough to make one believe in the stories of Rip Van Winkle, The Seven Sleepers of Ephesus. Hear it, Shades of Pitt and Fox! Mark it well, O spirit of Wellington and Nelson, and of those more ancient heroes of high renown, who, under the Virgin Queen, bore old England's flag farther than ever Roman eagle winged its flight; the land for which Alfred legislated; the land from which Alcuin and others went forth to civilize and instruct the then barbarious States of Middle Europe; the land for which you worked with ceaseless toil night and day; the land for which you fought, bled and died; the land whose flag in your hands

"moved
Even as a sign of victory . . . . .
From the free skies ne'er stooping to a foe,"

has, in the estimation of the reverend and learned

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* This is the same stone that was originally used in Palestine for Coronation purposes—See Study No. One, page 96.

Canon, "no higher position of influence or prosperity than the mushroom empire of to-day's growth."* "England," says Canon Ryle, "is without controversy the first of nations. No nation on earth has such power, and such wealth, such dominion and such greatness, such revenues and such commerce; English ships are to be found on every sea; English colonies open a door to us in every climate; English influence is felt by every government under the sun; England is the heart of the world; the slightest movement in this little island is a pulsation felt in the remotest corner of the globe." Could this have been said of Spain at any period of her history? Can it be said of any country under the sun, *save one?* I think not.†

The ultimate return to Palestine of all the Israelitish tribes is asserted not only by the writer of that pamphlet‡ which Canon Fremantle, in the true spirit of Christianity (?) tries to review, but it is taught us by God Himself, through the mouths of His prophets. Isaiah, in chapter xvi., says: "For the Lord will have mercy on Jacob, and will yet choose

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* And hear it too, ye dwellers on these western shores, ye overrunning branches of the Olive-tree--by no means "wild!" You who have supplanted here both Spain and Germany and France and Russia, and occupied the land even to the exclusion of Ephraim himself, save as a welcome Brother and confederate. Smile at the thought, ye shades of Washington and of Lincoln and of Grant. And ye daughters of Jelophehad--still mothers of a mighty branch in Israel indeed—smile too at this view of one of thine own Kinsmen! C. A. L. T.

† And I! No nation under heaven has, or ever has had, the unique "authority" of Great Britain in matters of International counsel. She holds the position of EPHRAIM! indeed! and one entirely distinct and different from that possessed by our own "Great People," of Manasseh. We neither aspire to it,--nor could we attain thereto. The Monroe doctrine is just the opposite of England's method and we are the only people in whom she recognizes coequal and collateral rights. C. A. L. T.

‡ Report of the Anglo-Ephraim Association for the year 1872.

Israel, and set them in their own land." Jeremiah also bears witness to the same event: "In those days the house of Judah shall walk with the house of Israel; and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers" (chap. iii. 18). See also Ezek. xxxvii. 11, 12; Hosea i. 11; Zeph. iii. 9, 10; Zech. ix. 12-17, and the whole of chapter x., together with Rev. vii. 3-8. Moreover, they shall march into Palestine as a conquering nation, for, "I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel;* I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men. The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their KING shall pass before them, and the LORD on the head of them" (Micah ii. 12, 13).

OBJECTION.—"*Palestine couldn't hold the Anglo-Saxons even if they wished to return.*"

ANSWERED.—"It occurred to him" (I am again citing a portion of the Canon's address at Exeter Hall) "as a very simple argument to consider how it would be possible to get back all those nations—this multitude of nations—these ten tribes that have been multiplying in Egypt, America, and Australia, and nearly all the world—certainly all over Europe—and to get them back into the little land of Palestine." I perfectly agree with the Reverend Canon, that "this really is a very simple argument" indeed. It is replete with simplicity, so much so, in fact, that no one but a very simple reasoner would ever think of using it; and I can well imagine how

* A mere reinforcement to Judah's occupation, for we of Israel are by no means to give up our world-wide possessions! C. A. L. T.

derisive the cheers and laughter of the audience must have been when it was spoken in their ears. Nevertheless, since such an argument has actually been advanced, I feel the necessity of saying a few words in answer to a remark so full of acumen. We frequently say that the English occupy certain portions of the earth. When we use this mode of expression, do we mean to say that the whole English nation has evacuated England literally? or do we mean to say that it has only taken possession of those portions figuratively, *i. e.*, by means of its representatives? By the latter most certainly, and representatively, according to Jeremiah and St. John, will the tribes re-occupy Palestine. "I will take you," says the LORD, speaking by Jeremiah, "one of a city, and two of a family, and I will bring you to Zion" (chap. iii. 14). How far the following solution of the Reverend Canon's difficulty may commend itself to him and to others, I cannot say; but in the Reverend Robert Polwhele's "The English the Descendants of the Ten Tribes," I find it thus written, "But it is sometimes said, If the twelve tribes of Israel, so marvellously increased in number, are to be restored to Palestine again—a country not much larger than Yorkshire and Lancashire together, how is the land to contain them all?" To this it may be replied: In a Paper read before "The British Association of Science," at Aberdeen, September 16, 1859, by Major Scott Phillips, on the Re-settlement of the Seed of Abraham in Syria and Arabia, it was shown, that the small portion they have hitherto possessed, by no means comprehends the whole grant of country given to Abraham, but that the whole of Arabia Felix is included in that grant. Their full inheritance is given in Deut. xi. 24: "Every place where-

on the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the River Euphrates, even unto the uttermost sea shall your coast be."

"Now rule a line from the northern roots of Lebanon to the southern roots of Sinai, and will not a perpendicular thereto point out the uttermost sea to be the East Sea, or Sea of Oman? and the uttermost sea opposite the River Euphrates, is it not the Red Sea?

"Thus the Euphrates, the Mediterranean, the Nile at the prolongation of the Sea of Suez,* the Red Sea and the Sea of Oman, and of course, though not described, the Gulf of Persia, surrounding all Syria and Arabia, are proved to be the boundaries of the Promised Land."

"The extent of this promise," says the Rev. J. G. Gregory on page 56 of "Earth's Eventide," "seems to me to cover the whole vast peninsula of Arabia. Indeed, I think a careful perusal of the limits of the land of Israel as they shall be, which are given in Ezek. xlvii., will show with clearness, that this will be the true extent of Israel's territory." God never intended to confine Israel within the bounds of Canaan—the modern Palestine—but the confines of the country possessed by the ancient Canaanites were so accurately defined by Moses in Gen. x. 19 for a particular purpose. It was against these Canaanites that God had pronounced the sentence of extermination. Inside THEIR bounda-

* "I need hardly say that recent negotiations on our part, in regard to the Suez Canal, tend greatly to the confirmation of the theory maintained in these pages.—R. P." This article was first written in 1875, thus long before the protectorate of "Israel" over the Suez canal (1882) was established. The understanding of "Our Identity" always gives the possessor true diplomatic wisdom and foresight.
C. A. L. T.

ries Israel was to spare no one. Man, woman, and child, were all alike destined to the sword and to the hornet. Outside THEIR boundaries the nations who resisted Israel were to be subdued, but not utterly extirpated. They were, it is true, gradually to decrease, while Israel was to spread abroad, eastward and westward, northward and southward (Gen. xxviii. 13, 14), and possess "the desolate heritages" (Isa. xlix. 8).

"And now arises the question, When did Israel, while still in Palestine, so spread abroad and possess these desolate heritages? That the proper answer is, "Never," must be plain even to the most superficial thinkers upon this great subject. Are these two prophecies then in abeyance? Not more so than those which refer solely to Judah; the Jews, as we see with our own eyes, are still a proverb, and a by-word among all nations; few in number and without might. It remains, therefore, that these concerning Israel are also now in active existence; that Israel is, at this very time, doubling and trebling in populalion, and carrying colonization into all the waste places of the earth. That this is really being done, and done by Great Britain alone, is what no man in his senses can deny. Israel, we are told by Moses, was to form a nation and a company of nations, and kings of people were to be found among them (Gen. xvii. 16; xxxv. 11; Numb. xxiii. 21). Now this is absolutely true of one nation and of one only; and I have no hesitation in saying that the nation which has literally fulfilled this and the other prophecies relating to Israel, must be the nation for which they were originally delivered.

When several individuals unite their money and energies, in order to carry out any design, commercial or otherwise, such a set of individuals is called a company of men; and when several nations join

their wealth and power together, for several purposes, what else can they be said to form but a company of nations (Gen. xxxv. 11)? The colonies of Great Britain belt the earth, and as each of these is under the rule of a viceroy sent out by the Queen it may be truly said that her subjects are kings, or, as it is in Numbers, that "the shout of a king is among them." Nor are the four nationalities of these British Isles the only members of this great politico-mercantile firm of nations—the colonies also are gradually admitted into partnership with us. And what is the present character, and what the prospects of Britain and her great colonial empire? Let the editor of *The Times* reply. In his article of the 1st of May last, when writing on this subject, he says:—

"We find in Australia Proper the most rapid material advance the world has ever witnessed, and we feel, at the same time, that whatever has been done, is but a small instalment of the greater progress which coming years will bring with them in their course. Look therefore in what direction we will throughout the Australian group of colonies, the prospect is everywhere encouraging. We see a growing nation, or rather cluster of nations, each of them already in advance of the smaller States of Europe, and making up together a really great and formidable power. They are still in their infancy, but it is the infancy of the veritable Hercules and promises well for the vigor of their approaching manhood. They are growing fast in wealth, and population, and intelligence. They are well governed, and are contented under a system which allows them a principal share in the control of their own destinies. In fact, they possess, or are on the road to attain, 'everything that is a proof and cause of

national prosperity; and they are not ungrateful to the mother country, to whose fostering care they ascribe, with truth, a great portion of their blessings. Their past growth has been so rapid, and their prospects have become so splendid, that the question suggests itself whether their relations with us are likely to be maintained permanently on their present footing; and whether States which have grown already to be almost the rivals of their mother country will be always satisfied to continue as her mere dependencies.

"Australia, happily for herself, lies so far away from the stormy atmosphere of Europe, and she has so little reason to apprehend danger from the near presence of a too powerful neighbor, that she can safely go on for a while, as she has gone on hitherto, and may continue to be a system of States rather than a single great power, in the absence of any danger which could make union necessary. The Canadian Bund has been formed in some degree under pressure from the United States; but Australia is under no such constraining influence, and she can afford to wait upon events, and need not anticipate them by a policy for which the circumstances have not yet occurred. It may be well, even so, that all these matters should be sometimes discussed, and there can be at least no harm in the endeavor to familiarize ourselves with the notion of a vast United Empire, in which our remote dependencies in the far-off East and West will find a place, and of which the old country will be the centre and the common link of union. For some time yet it can only be a dream, but it is a dream which we are the better for indulging in, and the day in which it will be fulfilled literally may be nearer than any of us suppose.*

* Since this Article was written (1875) the whole topic of "Anglo-

"It is something, meanwhile, to be assured that events are at any rate proceeding in the right direction. Whatever may be our relations with our Australian colonies fifty or a hundred years hence, we cannot be wrong now in keeping up a legal union between all the distant members of the Great Britain that is to be. There can be no possibility of error in such a policy as this. It is quite possible that our colonial governors may be preparing the way for the greatest federation of States the world has ever witnessed."

These are surely prophetic words! and singularly accord with the Scriptures of the living God, which declare, with reference to this very people, that they should become "a nation and a company of nations."

Again, on the 24th of May he wrote,—"So long ago as the administration of Walpole we seemed to have withdrawn from any share in the responsibilities and the struggles of the Continent. That Prime Minister's love of peace was as passionate as that of Mr. Gladstone, and his rather parochial common sense disdained the high-flown sentiments which were used to defend a spirited foreign policy. Not unnaturally, foreign nations got into the habit of underrating the power of a country which seemed to despise continental influence; but they soon found they had mistaken a fleeting for a lasting mood of mind. A temporary isolation did not prevent England from being recognized, after a time, as THE GREATEST POWER IN THE WORLD."

Thus does the first journal in the world endorse the Inspired Word, which declares that we should be the chief of nations, by asserting that we are so

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Saxon *Federation*" has assumed proportions that betoken its certain realization. A commission sent from Parliament has even visited our own Manassite shores to confer thereon! C. A. L. T.

now, and that we shall ever continue to be so. This, however, is a slight resumption of an argument previously used, yet it cannot be said to be reintroduced in a manner quite out of place, since the Canon himself acknowledges the immense numerical power of the Anglo-Saxons.

The Dean of Ripon's argument, which was so much applauded by the Canon, is, if rightly considered, far more in favor of our Identity with Israel than against it; for Israel was "to dwell alone," and "not be reckoned among the nations." Being the chief of nations, we cannot possibly be reckoned AMONG them, otherwise we should present the anomaly of being ourselves, inferior to ourselves; and alone, we do dwell, in the most emphatic sense of the word; alone—in our national pre-eminence; alone—in our knowledge of God's Word: alone—in our Sabbath laws; alone—in our jealous exclusiveness; alone—in our resolutely not trusting to an arm of flesh to defend our shores; alone—in the fact that the frontiers of no other nation abut upon our Island Home; aye, and let me also add, alone—in the very doggedness with which we confront danger, and decline to be defeated even by superior numbers.

OBJECTION.—"*We Saxons have no Jewish customs, such as circumcision, etc.*"

ANSWERED.—The absence of the rite of circumcision among us is then advanced as a further proof that we are not "Jews." To this I again reply that "Jews" we never laid any claim to be, but Israelites. We do not, however, deny the Jews a right to participate in this latter title; we only deny, and utterly repudiate their right to monoplize it. It is just as ridiculous to call all the Israelites Jews, as it would be to speak of all the subjects of Victoria as

Welshmen; since the Jews are, as they themselves aver, only one of the Israelitish tribes, just as the Welsh are only one of the four nations of Britain. "Wherever the Jews have been found" (continues our opponent) "with the rite of circumcision, and the recognition of the one only true God, there has been found the recognition of the existence of sacrifice as atonement for sin; and there has likewise been the observance of the Sabbath." He confesses, however, a little farther on in his address, that these observances may "have been more or less modified." This is all very plausible at first sight, but, alas! it is not calculated to pass unscathed through the crucible of close inquiry, since it is well known that Paul the Apostle, about A.C. 64, declared that God had annulled the old covenant, and had established the new covenant (Heb. viii.).

Now what was the old covenant but the covenant of the circumcision, which sign Paul in his Epistle to the Galatians plainly asserts was no longer to be of any avail. And what new covenant was to be established, but that which God had already published to His people Israel, by the prophets Isaiah and Jeremiah? "This shall be the covenant that I will make with the house of Israel; After those days saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people" (Jer. xxxi. 33). "I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people" (Isa. lv. 3, 4). Now the old covenant being abolished as far as Israel is concerned, its sign or seal is to them valueless, and they have ceased to use it; when therefore Israel is discovered, it will be found the rite of circumcision

has long been in desuetude among them. Neither will Israel be found with a sacrificing priest, for, for them, the Levitical priesthood has long been merged in the greater glory of the priesthood after the order of Melchisedec (Heb. vii., viii., ix.). I have already pointed out that we and the Americans (Manasseh) are the only Sabbath-keeping nations on the earth, and that we also stand alone among nations in our knowledge of the true God—I say alone among "nations," since the Jews having neither king nor country, council nor polity, cannot be said to have a national existence at all.

But the Canon, unhappily for himself, has "let the cat out of the bag" in his next paragraph. He is afraid that should the British races, whether they be called English or Anglo-Saxons, Welsh, Irish, or Scotch, prove to be the long-lost tribes of Israel, they will no longer feel any interest in the "Society for Promoting Christianity among the Jews"; and that as their interest in it decays, so will the grip upon the purse-strings grow tight.* Verily, it appears to me, that the Reverend Canon feels himself somewhat in the predicament of one Demetrius, a silversmith of Ephesus, who, finding his craft endangered, called together his fellow-workmen, and veiling the love of pelf under the semblance of religion, raised and maintained the cry of "Great is Diana of the Ephesians." Besides, his theory respecting the whereabouts of Lost Israel is, in

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* There is generally a "*cat*" in every OBJECTOR'S bag! and one of the surest ways of exposing the real animus of a controversy is to let it out—unless the objector does it himself! As to the tightening of Saxon purse strings should they recognize their Identity, and as to any danger of withholding love and fraternity from Judah I repudiate the possibility. It will rather be grandly the reverse, and Judah will be swept into the fever of the supreme discovery and One nation, and no longer two at all shall go back unto the Land of Lebanon!

C. A. L. T.

Here C.A.L.T. is as blind to the truth as others are as to the identity of lost Israel

every respect, quite different from the theory put forward by the prophets and apostles.

Canon Fremantle proposes to seek them in the east: the prophets say they will be found in the west and the north. The Canon thinks they will be found in the continental countries of Asia: the prophets say that they are now in the islands, and will be there when they are found. The Canon proposes to send out "twenty men to China and Affghanistan," to look for them: the apostles—God-inspired men, all of them—were sent to seek the lost sheep of the house of Israel; and they sought them, neither in China nor Affghanistan, but in countries northwest from Palestine, and in Europe. The Canon apparently thinks that Israel is now diminished in numbers and without influence, political or otherwise, scattered and down-trodden among all nations, and in all countries: the prophets say that Israel is at the present time a mighty power, a conquering nation, united under the sceptre of David; a people equally hated and feared by other nations; a people who, though forming the greatest of military powers, are contented to maintain their high position among the nations of the world, rather by moral than by military force, as the British people do; a people whose forefathers arrived in these islands at so many different times, and in eleven different tribes, as our forefathers did—those forefathers, too, being the men who had broken out of Media and passed through Europe like a lion through flocks of sheep, must be that nation of whom it was written, that God would gather them in the islands, where they should also "renew their strength," and from whence they should issue like "a mighty man" to teach and to rule all nations.

A few words more and I shall have finished. "To

Abraham was promised a multitudinous seed." Can the Jews, who do not exceed nine millions, be called multitudinous? I think not. We must then look to Israel as the heir of this prophecy, and we shall not find that nation denuded of its population; for God says, "They shall increase as they have increased" (Zech. x. 8). What nation beside our own has, from its early settlement in its present portion of the globe, increased in the same proportion that Israel increased, even while in Palestine?—*i. e.*, doubling and trebling its population in incredibly short spaces of time. Not one, if statistics may be relied on. And what nation now possesses that power, political, moral, and intellectual, which was to be held for ever by Israel, and Israel only? The following words from the pen of the Rev. William Arthur will best answer this question:—"Our Queen rules over more Roman Catholics than the Pope, over more Mohammedans than the Sublime Porte, and over more Pagans than there are in the whole Continent of Africa. If we ask what is the religion of the British Empire? judging by numbers, the unhestitating reply must be Paganism. There are in it more Pagans than Mohammedans and Christians together, and there are more Mohammedans than Christians of both names. The numerical order of the four great religious distinctions prevailing in the Empire is—1st. Paganism; 2nd. Mohammedanism; 3rd. Protestantism; 4th. Romanism."

"It is impossible to revolve these facts," continues Mr. Arthur, "without receiving a deep impression that the moral state of England is of immeasurable importance to the whole human race. God has placed her in a position to advance or retard the highest interests of our species, such as nation never

occupied before, such as involves a high and unappreciable trust. The morality of Holland affects Holland; the morality of Belguim affects Belgium; the morality of France may affect Europe; but the morality of England affects the world."

If Canon Fremantle's theory be correct, Great Britain is, notwithstanding all these proofs to the contrary, a kind of dummy set up by God to act as the counterfeit of the true Israel, and be kicked off her pedestal, or, like Spenser's "False Florimel," to melt into air the instant the true one appears. Is Canon Fremantle prepared to face such a conclusion to this great Drama of Nations? Does he wish to see her who has so long held the chief sway over the Gentiles trodden under foot by them? Perhaps he may, from some "hereditary trick of his blood," have premonitory symptoms of not being of the same race as the majority of the nation, and therefore may fear that he will be left behind when the second exodus takes place. Wherefore I would fain say to him, "Take comfort, my reverend friend, for the Canaanites are still among us, and will accompany Israel wherever Israel goes."

THE USUAL OBJECTIONS DISCUSSED.*

By Dr. W. H. Poole.

Objection.—"*The Sceptre was assured to Judah only up to the nativity.*"

Answered.—The throne of David and the kingdom of Israel must be in existence somewhere; and, moreover, they must have had a continuous existence throughout all these centuries.

My opponents entertain the assumption, that the plans and purposes of God have been frustrated, and that his oath has failed, and Nebuchadnezzar and the devil were able to defeat the plans of the Almighty.

Thus an objector says: "That Judah was to retain the kingdom, and the crown, and the sceptre only until the Messiah, Jesus, came." Quoting Gen. lxix. 10, in support, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come."

The usual interpretation given to this passage is that "Shiloh" means Christ, and that Judah was to hold the sceptre of dominion, or empire, until Christ came. But who does not see the inconsistency and unreliability of such an interpretation. The word "Shiloh" is twenty times given in the Holy Scriptures, and in every case it means a place, and not once does it mean a person. "The children of Israel

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*In his valuable pamphlet upon "Anglo-Israel or the Anglo-Saxon Nation" Dr. W. H. Poole deals with a few of the usual objections as follows: See collateral Reading.

came to Shiloh." "Came to Joshua to Shiloh." "Cast lots for them in Shiloh." "Spake unto them at Shiloh." "The house of God was at Shiloh." "The Lord appeared in Shiloh." "Make this house as Shiloh." And many more of the same import.*

Then, who is it that has read history that does not know that Judah, or the Jews, never had the sceptre of Dominion for one day since the days of Zedekiah, no, not for an hour. When the sacred vessels of the Holy Temple were taken to Babylon the cup of Chaldean iniquity was nearly full, and that great Empire came to its death in a ball-room, They were weighed in the balance and were found wanting. The Persian kings, to the number of fourteen, swayed their sceptre over all those lands in the East. Then came Alexander the Great, and after him the Syrian conquerors, next ten or eleven of the Ptolemys, who all held the country tributary to them. The Maccabean or Asmonean family, nine of them, claimed the kingly authority; but they were not of Judah or Jews; then the country fell into the hands of Pompey and the twelve Cæsars; and when Christ came, Herod, who was an Edomite, a creature of Rome, held nominal sway over the land and the people of the Jews. Here were thirty-eight creatures of foreign birth and alien blood, who usurped authority and claimed to govern the land. Surely that system of things could never have been the true meaning of the venerable Jacob when he called his sons to him to hear what would come to pass in the latter days.†

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* See "Shiloh the site of Ezekiel's Temple" by "Oxonian"—Collateral Reading.

† The fact is that all through the 2,520 years of Gentile Times, the Sceptre has been elsewhere! and it is the object of these studies to show *where!* C. A. L. T.

The true meaning of this passage is, "The sceptre shall not depart from Judah till rest comes," or, "Till he comes to rest."

Dr. Fairbairn, in his Imperial Dictionary, says, "'Shiloh' is now generally admitted to be an adjective meaning 'peaceful.'"

Kitto gives the meaning of the Hebrew, "To rest, to be at peace."

I might quote a score of eminent writers to support the same opinion. The sceptre of Judah remained in the house of David; and in the family of David it was transferred from the East to the "Isles of the West," where it will remain until the time of the "peaceful" union of the two houses so long divided; that is the "rest" promised in the latter days. The words of the venerable Jacob have in them a great wealth of meaning.

OBJECTION.—"*The tribal distinctions were entirely lost in Babylon and Assyria, and there was no distinction between Judah and Israel. The ten tribes returned home with the Jews after the decree by Cyrus.*"

ANSWERED.—I am surprised that any one in this day of Bible reading would make such a statement. Turn to Ezra ii. and read of a court of inquiry appointed to examine certain claims to the priesthood, after the return to Jerusalem, and note how that Court rejected all those persons whose families were unable to trace their family and tribal distinctions; of some it was said, ver. 59, "But they could not show their father's house;" and ver. 62, "These sought their register among those that were reckoned by genealogy, but they were not found; therefore were they, as polluted, put from the priesthood."

Here we find them examining their tribal records in Jerusalem after their return. Then, if this objec-

tion has any force, how can we prove the ancestral line of Jesus Christ, if the tribal distinctions and family records were lost? Certainly Matthew and Luke did not so understand it, for they produce the family records of both sides of the house from Abraham to Christ. We have also the tribal distinctions of Zecharias and Elizabeth, and of Anna the prophetess, and of Paul and Barnabas and many others. In Luke ii. we have an incidental passage which of itself sends the objector into cloudland: "And it came to pass in those days, that there went out a decree from Cæsar Augustus that all the world should be taxed. 2, (And this taxing was first made when Cyrenius was governor of Syria.) 3, And all went to be taxed, everyone into his own city. 4, And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David.)

How could they go every man to his own city if they had no family record of where to go? Even to this day the Jews have their tribal distinctions.

AN OBJECTOR SAYS, "*there is no distinction between Judah and Israel.*"

ANSWERED.—Let us see; what saith the word of the Lord on this point? This distinction is of great importance to a right understanding of the Scriptures. There are two nations, and they have undergone two different courses of discipline; both nations have passed under the rod; the dealings of God to them have been distinctly marked, and a wide difference is seen in his method of dealing with them. I believe that this distinction, so mysterious and so disciplinary, will not terminate in an uncertain and undefined manner; but will, in a

most marked and wonderful way, show the divine faithfulness and power.

The distinct line of separation between Judah and Israel was foreshadowed at an early day. Psalm cxiv. "When Israel went out of Egypt, the house of Jacob from a people of strange language; 2, Judah was in sanctuary, *and* Israel his dominion." Here, at this Exodus, we have a dim outline of what was coming. In Samuel's day they were numbered separately. 1 Sam. xi. 8, "And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand." Lord Arthur Harvey, Bishop of Bath, says, "The separate mention of Judah shows how little union there was between Judah and the other tribes at that early day."

David reigned seven years over Judah before they made him king over all Israel.

Jeremiah xxxiii. 24, speaks of them as "the two families which the Lord hath chosen." He has for wise purposes kept them apart for 2850 years. The time for their union has not yet come. If we read Zech. viii. 13; "And it shall come to pass, *that* as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you and ye shall be a blessing; fear not, *but* let your hands be strong." Also ix. 13, "When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man."

And x. 6, "And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off: for I *am* the Lord their God, and will hear them." (We may here see a distinc-

tion between Judah and Israel, and a union also, and a glorious future opened up for Israel.) "7, And *they* of Ephraim shall be like a mighty *man*, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the Lord. 8, I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. 9, And I will sow them among the people; and they shall remember me in far countries; and they shall live with their children, and turn again. 10, I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them. 11, And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. 12, And I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord."

And again Zechariah rises from the then present, into the far off future of Israel, and says, viii. 20, "Thus saith the LORD of hosts; *It shall* yet *come to pass*, that there shall come people, and the inhabitants of many cities: 21, And the inhabitants of one *city* shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. 22, Yea, many people and strong nations shall come to seek the LORD of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that* God *is* with you." In these pas-

sages they are sifted through the nations, preserved, remembered, redeemed, and greatly blessed in their relation to God, and all this, "after Judah shall have been bent unto the Lord," an event in the future.

In Ezekiel, after the Lord has opened the graves of Israel in the great valley full of bones, and caused them to know him, and filled them with the spirit, the prophet was commanded to take two sticks, or standards, thus, xxxvii. 16: "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions: 17, And join them one to another into one stick; and they shall become one in thine hand. 18, And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these? 19, Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand. 20, And the sticks whereon thou writest shall be in thine hand before their eyes. 21, And say unto them, thus saith the Lord God; behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: 22, And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: 23, Neither shall they

defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. 24, And David my servant *shall* be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them. 25, And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children forever; and my servant David *shall* be their prince forever. 26, Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. 27, My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. 28, And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them forevermore.

Can any one say there is no distinction here between Judah and Israel, or that this union took place in Babylon, or on the return home.

They are said to be united in the prophet's hand, and in the hand of the Lord through the cross of Christ, of which the two sticks are significant emblems. Here you see explained the crossing of the Patriarch's hands as he blessed Ephraim and Manasseh. In this chapter Ezekiel saw the awakening, identity, and restoration of those people so long separated, and he saw the two sceptres, each distinct, and then united, and the one king chosen by both, and he of David's line, and the purification

and the divine protection, and the permanent sanctuary, and the obedience most complete, and as the result of the whole, the conversion of the heathen nations to Christ.

In beautiful harmony with the above, we hear Jer. iii. 18: "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the north to the land that I have given for an inheritance unto your fathers." The marginal reading has it "*to*" instead of "*with.*" "Judah shall walk *to* Israel." And Hosea i. 10: "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, *Ye are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God. 11, Then shall the children of Judah and the children of Israel be gathered together and appoint themselves one head, and they shall come up out of the land; for great *shall* be the day of Jezreel."

The act of choosing one head has in it a wealth of meaning. It means separate and distinct existence, and that each knew of the other's existence, and that each recognized the identity of the other. Isaiah also speaks of those houses as distinct, and of their future union, xi. 10: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. 11, And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. 12, And

he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

Who can fail to see the distinct houses here, and that they remain distinct until the Lord shall undertake the second time to gather his people to their own land; the first time was when he led them out of Egypt, the second time he will bring them from the four corners of the earth, "from the north and from the west," and "from the Isles of the west," and "from the Isles afar off."* That cannot mean from Babylon. Then the envy of Judah and Israel will depart, and they shall cease to vex one another.

Daniel ix. 7, saw them as distinct houses; hear him: "To the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* afar off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee." He saw them in all countries where for two hundred years they had been spreading to the north and to the west.

Micah, speaking of the restoration of both houses of Israel and Judah under the terms Samaria and Jerusalem, says, ii. 12: "I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men." And iv. 6, 7; also v. 3, 8; "In that day, saith the LORD, will I assemble her

* A strong and unassailable point. C. A. L. T.

that halteth, and I will gather her that is driven out, and her that I have afflicted; 7, And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in Mount Zion from henceforth, even for ever. 3, Then the remnant of his brethren shall return unto the children of Israel. 4, And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth. 7, And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. 8, And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down and teareth in pieces, and none can deliver."

Will any one say that these promises had their fulfilment in any of the past history of those people?

In Jer. iii., Isa. li. and Hos. iii. Israel is spoken of as a wife "divorced" from her husband, as a "woman forsaken," as the "desolate one," in contradistinction to the married wife. It is very clear that they are speaking of representative persons. Israel was divorced from the old covenant, and one must not look for her as in the same condition as the Jews. For Jeremiah says, "Backsliding Israel did wrong and I put her away, and gave her a bill of divorcement, and her treacherous sister Judah saw it, and feared not," and Isaiah speaks of Israel's restoration, and calls upon her to sing and rejoice, "for more are the children of the desolate than the children of

the married wife, saith the Lord," and the children of the woman forsaken are to be colonizers. In their greatness and in their strength they are to go abroad and fill up the desolate lands and to become a multitude of nations. It is also remarkable that Israel is not addressed as in their land, but as in the islands. The last twenty-seven chapters of Isaiah belong chiefly to Israel—the forsaken wife is to be gathered with great mercy, and in loving-kindness, "and I will betroth her unto me for ever—and I will say to them which were not my people, Thou art my people, and they shall call me *Ishi*, that is my husband. And there shall be peace, and freedom from terror, for God will make them to lie down safely."

The Jews now number about nine millions; who can give the number of Israel!

In the days of Christ and of His Apostles the distinction was very clearly seen, for they used the terms "outcast of Israel," and the "dispersed of Judah," as they were used in the prophetic writings. The disciples said of Jesus, "Will He go to the dispersed among the Gentiles?" This could not mean "Jews," for they had not yet been scattered. The "dispersed" were the "divorced" and "scattered," who had been sown among the nations.

The same distinction is noted by Paul in Rom. xi., where he speaks of the grand old olive-tree, not as cut down, for it still grew and was flourishing; but some of the branches (the Jews) were broken off and Gentiles had been grafted on, and made to share in the richness and fertility of the native branches. Here were three sets of branches—the natural, the broken off, and the grafted, and each, in Paul's mind, evidently distinct.

It is a most dangerous thing to misinterpret the

word of the Lord on any point. The poor, misguided Tom Paine fell into the common error of looking at the Jews as the house of Israel, and as being one with them, and he states boldly in his writings, that he was led into infidelity because he saw in the circumstances and condition of the Jews that they never could verify the glorious promises God made to Israel.

OBJECTION.—" *That the ten tribes returned from Babylon with the two, and were mixed up with the captive Jews, and that they are with the Jews still.*"

ANSWERED.—This is the most extraordinary statement of any on such a grave question. Turn to Ezra i. and read of Judah and Benjamin, and also in subsequent chapters of a correspondence with Artaxerxes, and King Darius, and of the children of the transportation, and of the people carried captive by Nebuchadnezzar, and of a public meeting they held to consider their return to Jerusalem; and of a proclamation issued commanding their return, and yet there is not a word said about the ten tribes, while the return is expressly limited to the two tribes. When you take the figures as given in detail and add them together, you have only 29,818; or the total number that is given, 42,360. Even this number was considered so very small for two tribes, that they spake of them as a "remnant," and the "residue."

True, they are called Israel here, as in Ezekiel, because that was a generic term, but the ten tribes were in the Lo-Ammi, or the divorced state for a time, and then the Jews were of Israel. But, in all this correspondence, and in all this return, the ten tribes were not named, and they were not in any way connected with that captivity, or that return. They had left their country 133 years before their

brethren, the Jews, and they had no sympathy with each other.

As proof of this we quote Josephus, who says, Antiq. ii. 1–3, "The rulers of the two tribes of Judah and Benjamin, with the Levites and priests, went in haste to Jerusalem, yet did many of the people stay at Babylon, as not willing to leave their possessions."

Again, "Thus did these men go, a certain and determinate number of them out of every family; by this means a certain part of the people of the Jews that were in Babylon came and dwelt in Jerusalem: but the rest of the multitude returned every one to their own country again."

"The ten tribes did not return to Palestine; only two tribes served the Romans after Palestine became a Roman province." Antiq. xi. 3, 10, and v. 2.

Josephus, when speaking of Ezra and his doings, says, "So Ezra read the Epistles of Xerxes at Babylon to those Jews that were there . . . . and sent a copy of it to all those of his own nation that were in Media, and . . . . many of them took their effects with them, and came to Jerusalem, but then the entire body of the people of Israel remained in that country; wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond the Euphrates till now, and are an immense multitude."

Jerome says, "The ten tribes inhabit to this day the cities and mountains of the Medes."

Milman, in his history, vol. 1, p. 418, says, "Twenty-five thousand was the number of Jews who had the national spirit and patriotism to leave their comfortabe homes in Chaldea and go back to their burned city and desolated country."

Kitto states, "After the captivity, we hear very

little of the territories of the tribes, for ten of them never returned."

Can any one suppose for a moment that the above number would be even a majority of the two tribes, and of the few people who went with them, much less of the ten tribes mixed up with the two? If so, they must be badly mixed.

OBJECTION.—Another learned Professor says, "*As Ezra uses the words, 'all Israel,' therefore the whole twelve tribes were included, and all went back with Ezra.*"

It is too bad to have to send another learned gent to the rear; but they should know what they are saying. I affirm that the words "all Israel" do not mean in all cases the twelve tribes. For example, observe 1 Kings xii. 20, we are told that "all Israel" came and made Jeroboam King over "all Israel." Were Judah and Benjamin there? They were not. The twelve tribes did no such thing.

Again, King Rehoboam sent his Lord Chancellor to collect tribute, and "all Israel" stoned him with stones, and he died, ver. 18. Were the twelve tribes guilty? Judah and Benjamin would plead not guilty to the charge. Here, five times, the words "all Israel" are used when the twelve were not included. See also 2 Chron. xxx.

A Rev. Dr. makes quite a flourish over Ezra vi. 17, where it is said, "And for a sin-offering for all Israel, twelve he goats, according to the number of the tribes of Israel."

OBJECTION.—"*This,*" he says, "*proves that the whole nation were represented in that sacrifice, and must have returned after the decree by Cyrus.*"

ANSWERED.—This is certainly no proof that they were all present. When, in the days of Ahab, "Elijah, on Mount Carmel, took twelve stones, ac-

cording to the number of the twelve tribes of the sons of Jacob." Does this prove that the twelve tribes served Ahab? I shall not multiply references. Such objectors show an ostrich-like unconsciouness of the nakedness of their situation.

"The mills of the gods grind slowly; but they do grind." It is evidence of our great weakness of faith in the promises of God, that we look for a speedy fulfilment of them; the first grand promise in the Bible is a promise of Christ's first coming, and it was not fulfilled for 4,000 years. The divine promiser was all the time preparing for its fulfilment. The second promise given to man was a promise of His second coming.

The declarations of God against the Jews that they should be dispersed, scattered, reproached, etc., were not to be fulfilled until after the death of Christ. Judah was not then dispersed, nor had Israel then been lost. The judgments had not then overtaken the one, nor the blessings come upon the other. Those blessings must all follow the full accomplishment of the promise of the Lamb of God provided as a sacrifice for our sins. All history assures us that the predicted punishment has fallen upon the one; and it is only reasonable to expect that the blessings are being enjoyed by the other. The blessings and the curses are proceeding from the same source, were spoken of at the same time, and belong to the same Dispensation.

Those promised blessings to Israel could not be anticipated during Israel's stay in the Holy Land. They have never yet had possession of more than one-twentieth of their promised inheritance.

The Lord said, "He would give them all the land from the river of Egypt (the Nile) unto the great river, the river Euphrates." Genesis xv. 18. The

prophet, Ezek. xlviii, makes out the boundaries of that land; it includes a territory 300,000 square miles. The land given by lot to the tribes was of very small proportions when compared with the promised possession. Yet, small as it was, they did not conquer that fully. The Philistines held a large portion of it on the south coast and the Syro-Phœnicians on the north coast. Solomon had, in his palmy days, a sort of nominal sway over the surrounding nations, through his many wives and concubines, who secured the tribute from some of the outlying provinces. But the territory promised to Abraham, and surveyed by Ezekiel, they have never yet owned.

Nor could those promises be expected during the "many days" of their wanderings. They could not take effect until those tribes become united under the monarchy of the long-promised seed royal.

The kingdom of Israel is compared to a divorced wife, the Lord, the husband, says, Hos. ii. 7. "And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them*: then shall she say, I will go and return to my first husband; for then *was* it better with me than now. 14, Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. 15, And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. 16, And it shall be at that day, saith the LORD, *that* thou shalt call me Ishi; and shalt call me no more Baali. 17, For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. 19, And I will betroth thee unto me for ever;

yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. 20, I will even betroth thee unto me in faithfulness; and thou shalt know the LORD. 23, And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God."

The OBJECTION that "*this language is figurative*" is absurd for it is ANSWERED that:

The house of Israel was compared to a flock of sheep that had strayed away from their fold and pastures. Ezek. xxxiv. 2. Thus saith the Lord, "Woe be to the shepherds of Israel that do feed themselves and not the flock." "6, My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek *after them*. (But they were in safe keeping, though under his chastening rod). "11, For thus saith the LORD GOD; Behold, I, *even* I, will both search my sheep, and seek them out. 12, As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. 13, And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. 14, I will feed them in the good pasture, and upon the high mountains of Israel shall their food be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel. 15, I will feed my flock, and I

will cause them to lie down, saith the LORD GOD. 16, I will seek that which was lost, and bring again that which was driven away." So the divorced wife is brought home, and the lost sheep are to be sought and found and restored.

In Matt. xv. 24, Jesus said of himself, "I am not sent but unto the lost sheep of the house of Israel." To his apostles he had said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel." Matt. x. 5–6.

Many of our Lord's most touching parables clearly pointed out lost Israel. The parables of the lost treasure, of the lost silver, the lost sheep, and the lost son, while the lost was in every case found amid great rejoicings.

The good Shepherd knew that his wandering ones, his lost Israel, were off to the north and west, and there he sent his messages of love.

Paul's apostolic tours were made among them, and because there was a colony of them in Rome, he sent his greetings, "to all that be in Rome, beloved of the Lord." And because there was a large colony of them in Spain, Paul plans his tour to go to Spain. Rom. xv. 24.

Paul tells us, "That his heart's desire and prayer to God for Israel is, that they might be saved."

The apostle James addressed his epistle "to the twelve tribes who are in their dispersion." The Jews in Palestine could not be the persons here alluded to, for they were not yet dispersed.

Peter addressed his letters "to the pilgrims of the dispersion." He called them a chosen generation, a royal priesthood, an holy nation, a peculiar people; which in time past (during their Lo-Ammi condition, while divorced) were not a people, but

are now the people of God, which had not obtained mercy, but now have obtained mercy." 1 Peter ii. 9-15.*

"Dearly beloved, I beseech you as strangers," (from Asia, or Armenia, or Media) "and pilgrims, abstain from fleshly lusts, which war against the soul, having your conversation honest among the Gentiles." These parties so addressed, were not Gentiles, nor were they Jews, they were Israelites restored to favor.

PAUL IN BRITAIN.

Simeon said, "Jesus was set for the fall and the rising again of many in Israel." These words would not apply to the Jews, to them he was a stone of stumbling, etc.

There are eight years of Paul's ministerial life, to us, as yet, shrouded in mystery; would it be too much to say that those years were spent in Britain? We know that Caractacus, a British King, was a fellow prisoner with Paul at Rome. We know also that Claudia, daughter of this King, and Pudens, her husband, and Linus, their son, were members of the Emperor's household, 2 Tim. iv. 21. We know that on the return of this royal household, Caractacus, Claudia, and Pudens to Britain, Christianity was introduced to those "Isles of the West," and how natural and proper that, having enjoyed the blessings of the Gospel in Rome, they should plant the standard in their own land. Would Paul not be likely to accompany them, or to follow them after his visit in Spain, especially as he knew that the tribe of Dan had a large colony there.†

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* This is a clear reference to Hosea i. and demonstrates that Peter knew the bulk of the Christian converts were of "Israel" only. C. A. L. T.

† See Study No. Seven, page 35.

That Claudia Ruffina was a great favorite during her residence in Rome is certified in many a record. I here quote a few lines translated from the Latin verse. They need no comment:

> CLAUDIA RUFFINA, raised beneath the sun
> That shines on Britain's dark cerulean race,
> Whence comes it that thy heart is like our own?
> That thou hast such a beauteous form and face?
>
> The Roman matrons readily believe
> That thou from them thy birthright didst receive;
> That, nurtured in this fair and smiling land,
> Thy name to them a monument will stand,
> When after ages shall have passed away—
> And be as much commended as to-day!
>
> The bird of song, the beautuous nightingale,
> Would in its tribe thy presence gladly hail,
> And claim thee as a warbler, sweet and fair,
> As ever breathed its wild-notes on the air!

In the history of the Cymri of Wales, it is said that "Ilid," an Israelite, came with Caractacus and family and introduced the Gospel into these Islands.

Stillingfleet, in his *origines Britannica* affirms that some of the Apostles preached the gospel in Britain. Eusebius, Theodoret, and Jerome, our best ecclesiastical historians, say that Paul went to those Islands. Irenæus says, "The Apostles planted Christian Churches among the Keltoi."—Celts.

IRELAND NOT MISSIONED FROM ROME.

Gildas says, "The sun of the gospel first illumined the Island before the defeat of Boadicea."

Many of our modern writers give far too much credit to Rome when they say that she missioned England and Ireland. Those Islands had the pure worship of God before the Romans sent their

agents. The Irish Church was the last to submit to the claims of the Roman Pontiff. She held firm by the Asiatic customs.

Dr. Adam Clarke says on that point: "Ireland received the Christian religion not from the West or the Roman Church, but from the East. The Irish were, from time immemorial, accustomed to Eastern rites, and celebrated their Easter after the Asiatic manner. I have myself noticed among this people a number of customs both sacred and civil, that are of pure Asiatic origin; and not a few exact counterparts of some among the patriarchs and ancient Jews, as mentioned in the sacred writings; and were historians and chronologers to look more towards the East than towards the West, not only for the origin of the religion of Ireland in its early days, but for the origin of the nation itself, they would probably get nearer the source."

Some authors say, that "Bran, the father of Caractacus, brought the Gospel into Ireland, at the very time it was being taken from the Jews." "The Church in those Islands," says the Rev. J. M. Hodge, M. A., "Was known to have been zealously opposed to Roman usurpation, and the English as a Church and nation, to-day seem most nearly to answer to the nation spoken of by our Lord in Matthew xxi. 43."

OBJECTION.—Rev. Mr. —— says, "*There is one difficulty about the Scythians*, i. e. *the fact of their name appearing frequently upon ancient Assyrian tablets and cylinders, ages before Israel was carried captive.*"

ANSWERED.—I have quoted his own words exactly. This objection vanishes at once, when you see several colonies of those very same people migrating to that country ages before the captivity.

Is that so? Yes it is! In Genesis xxxviii. 30, we read of one Zarah, a brother of Pharez, a son of Judah, who became a *Scythe*, a wanderer, he and his whole family of five sons, 1 Chronicles ii. 6. Moreover, this family took with them members of all the tribes, and went away north-east, and founded a Scythian nation.* It was not long until a colony of Simeon followed them away in the fertile valleys of the east, where they found "fat pasture and good, and wide, and quiet, and peaceable," 1 Chronicles iv. 39. The sons of Reuben, also went away to the Euphrates and joined the former Scythes, and grew up a strong nation in a few years, 1 Chronicles v. 9: "And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead. And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east *land* of Gilead." Also the sons of Reuben and of Gad, with 44,000 of an army, gave a good account of themselves in the work of extension, 18, "The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand seven hundred and three score, that went out to the war. And they made war with the Hagarites, with Jetur, and Nephish, and Nodab. And they were helped against them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was intreated of them; because they put their trust in him."

Here we have the names and the persons, wan-

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* See Study No. Four, Part III. and No. Five, Part IV.

derers, true Scythians, in large numbers hundreds of years before Israel were made captive; they no doubt erected the tablets and monuments referred to.*

OBJECTION.—Another objector says, "*There is a great difficulty about mixing so many nationalities together, and still claiming for their descendants a distinct nationality and the identity of the same people.*"

ANSWERED.—My reply must be brief. As to the admixture of races, we do well to note what was forbidden and what was allowed. For very good reasons the alliances with Ammonite and the Moabite were utterly forbidden; the offspring of and alliance with them as not to be naturalized even in the tenth generation. The Edomite, on the other hand, could be admitted in the third generation, because he was the descendant of Jacob's brother.—Deuteronomy xxiii. Also the offspring of an Egyptian alliance could be admitted in the third generation. We must not forget that Joseph married an Egyptian wife; their two sons, Ephraim and Manasseh, the objector would call half-breeds, and would be troubled, no doubt, about calling them Israelites, but we find they were recognized at once as belonging to the honored twelve, and were so included and so recorded, and especially blessed.

We must also remember that in the genealogy of our Lord, a Rahab, a Canaanitish Gentile woman of Jericho was required, and a Ruth, a Moabitish heathen was permitted. If so, and so it is, this objection cannot amount to much. I cannot here enlarge, nor is it necessary.

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* These nations grew as rapidly as our Modern Australias, New Zealands, Manitobas; why should we not exercise common-sense in these premises? C. A. L. T.

The Objections to the British Identity with Israel Answered.*

by Rev. Archibald Alison.

In proving the Britons to be the descendants of the Ten Tribes of Israel, many find it difficult to fix upon the arguments that are most convincing. These are so numerous and varied, that it is necessary to enumerate a few of them, before commencing to reply to the objections brought against them. Some, for example, suppose that the argument from Scripture is the most convincing. A writer in the *Jewish Chronicle*, speaking of his Israelitish brethren, says: "The problem is reduced to the simplest form; the Ten Tribes are still in existence, so that all that has to be done is to discover the people upon the earth that represents them." Hence the question naturally arises, "What country or people resemble most the Scriptural account of the Israelites?" In answering this question, we hesitate not to assert that there is no one that bears any resemblance but the Britons. Notice, for example, a few of their distinguishing characteristics. The Bible tells us that the Israelites were to be an island nation (Jer. xxxi. 10). The Bible tells us that that island nation was to be northwest of Canaan (Jer. iii. 12; xxiii. 8). The Bible tells us that that island was to become too small for the nation (Isa. xlix. 19). The Bible tells us that they must have a great nation, like America, springing out of them, yet entirely

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*The following article is taken from *The Messenger* (of 1892)—the best *Monthly* Exposition of the Prophecies concerning Israel in Britain, and edited by "Oxonian," probably the most scholarly writer upon Identity matters. See Col. Reading, page—. C. A. L. T.

independent of them (Gen. xlviii. 19). The Bible tells us that they shall be rich, and lend to other nations, but never borrow (Deut. viii. 18; xv. 6). The Bible tells us that they are to be a missionary nation (Isa. xxvii. 6; Rom. xi. 15). The Bible tells us that they are to be an unconquered nation (Micah v. 8, 9; Lev. xxvi. 7, 8). The Bible tells us that they shall be known by another name, and have for their character or heraldry "the lion and the unicorn" (Isa. lxv. 15; Num. xxiv. 8, 9). The Bible tells us that of all nations they shall be the most powerful and prosperous, possessing the sides of the earth, the ends of the earth, and the uttermost ends of the earth. From these characteristics of Israel, as described in Scripture, it is evident that they must, in these latter days, be occupying a prominent position in the world. How foolish, then, to seek them amid the Nestorians of Asia, the Indians of America, or in the defiles of Afghan and passes of Cabul *. Of all the nations on the face of the earth, what people bear any resemblance to the Scriptural account of Israel but the Britons, who possess a fourth of the whole population of the globe, a fourth of the whole acreage of the globe, and three-fourths of the whole shipping of the globe?

But whilst some may regard the argument from Scripture as the most convincing, there are others who are more attracted by the argument from geography. In examining the maps of ancient Assyria, before the Israelites were carried captive there, we find no Iberias, no Albions, no Scythes, no Goths, nor Saxons mentioned as possessing any territories near the Caspian Sea. The names of the peoples that occupied its borders were then very different.

* See Study No. One, Pages 80–81,

We see in these ancient maps such names as these: Casephia, Hara, Hala, Gozan, Sogdiana, Khiva, Hyrcana, Sepharvaim, etc. But no sooner has a century passed away, after the Israelites are carried captive there, than the maps are completely changed, and now we have Albions, Hebers, Scythes, Goths, Saxons, and other names familiar to an English ear.*

But whilst Scripture and geography are regarded by some as testifying most convincingly to the identity of the Britons with Israel, there are others who have still a greater attraction for the arguments from language and history. And here we confess that there is something very striking in the fact that where the history of the Ten Tribes of Israel ends, the history of our British ancestors begins. From the shores of the Caspian Sea their movements "northward and westward and into the isles of the sea" can be traced almost as satisfactorily as the wanderings in the wilderness till they reached the promised land. The very habits, customs, and religion of the ancient Britons are so akin to those of the Israelites, when "they mingled the worship of God with the worship of Baal," that the argument from history is very convincing. The roots of the Hebrew, and the roots of the ancient language of the Britons, are very much the same. But without further consideration of these arguments, we proceed to answer the objections that are generally brought forward to the Identity theory.

I. The most common OBJECTION is, "*That the Jews and the Israelites became united when the former returned from their captivity in Babylon.*"

According to this objection, the Israelites were lost forever, because they became amalgamated with the Jews. But this objection, however common, is

* See Study No. Three, pages 67–73.

the most easily answered, for it is contrary to History, Scripture, and the great design of God. The great disruption of the Hebrew race took place when Rehoboam, the son of Solomon, was made king over Judah and Benjamin; for it was then that Jeroboam, the son of Nebat, was made king over the Ten Tribes of Israel. No doubt the distinction between Judah and Israel was acknowledged when they constituted one united nation. Judah and Israel were epithets quite common as far back as the days of the Judges. Even Benjamin, that included in its tributaries the city of Jerusalem, is often mentioned separately, because it neither belonged to Judah nor Israel. Hence we read of the horns which "scattered Judah, Israel, and Jerusalem;" but from the day that Jeroboam set up the kingdom of the Ten Tribes in opposition to Rehoboam, the son of Solomon, the nations have been entirely distinct. Nineteen kings reigned over Israel, till, in the reign of Hosea, he and his people were carried captive near the shores of the Caspian Sea. To prevent their return, foreigners were placed in the country to cultivate their lands and possess their cities. These foreigners were called Samaritan, after the name of Samaria, their capital, and in the days of the Saviour they still possessed that country.

About one hundred and twenty years after the Israelites were conveyed to the shores of the Caspian Sea, the Jews were carried captive to Babylon. There they remained for seventy years, and returned to Jerusalem. As for the Israelites, they were entirely rooted out of Samaria, and foreigners placed there in their stead; but as for the Jews, a remnant was left behind who were ready to welcome the return of their captive brethren. If their nations were distinct since the days of Rehoboam

and Jeroboam, their captivities were equally distinct —the one being carried away into Assyria, and the other into Babylon, places far remote.

The Jews who returned from Babylon are enumerated according to their families, but there is no mention made of a single Israelite. So distant were they in their captivities, that in those days, when railways and telegraphs were unknown, the Israelites on the shores of the Caspian might never have heard of the captivity of the Jews in Babylon, or their return* and as for the Israelites, they were not united with the Jews in the days of the Saviour, for Josephus, the historian, who wrote at that time, declared that "the Ten Tribes are still beyond the Euphrates, and are an immense multitude."

The Israelites were carried away captive on three different occasions, and their number must have been very great when we read of a small remnant escaping within the walls of Samaria, and there bidding defiance to the third approach of the Assyrians. This small remnant is mentioned in Scripture as amounting to 24,000, and even these 24,000 were carried away by the Assyrians when they laid siege to the city and took it; and it is not a little remarkable to notice that this small remnant is the very number inscribed upon the palace walls of the Assyrian conqueror.

It is objected to this view of the matter that Daniel in Babylon, when confessing the sins of the nation, declares "That confusion of face belongeth to the men of Judah, to the inhabitants of Jerusalem,

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*This statement is a little careless, for an examination of Ezekiel will show that Israel sent official messengers to Ezekiel during Judah's captivity, and there are many facts going to prove that Judah knew the general whereabouts of distinctive parts of Israel in the days of the disciples. C. A. L. T.

and unto all Israel," alluding to the old distinction of Judah, Israel, and Jerusalem ; but the Israelites were not with the Jews and Benjamites in Babylon, for he speaks of all Israel in all the countries whither they were driven ; and as for the disciples, in the days of Christ, they were not to confine their labors to the Jews, but to go forth to the " lost sheep of the house of Israel," a command that was faithfully obeyed, for, in reading the history of the Christian Church, we find very few conversions, except among the Celts and Saxons, the descendants of ancient Israel. No doubt we read of the conversion of a Roman centurion, * and we find Christian Churches established in many cities of the Roman Empire ; but the conversions to Christianity were generally made among the Gauls and the Goths, who were proselytes to the Jewish religion, and were anxiously looking forward to the coming of the promised Messiah. If we examine even the Catacombs of Rome, where upwards of four or five millions of martyrs are entombed, we find from the inscriptions written that they were generally poor wandering Gauls.

But supposing that the Israelites did amalgamate with the Jews in Babylon, and become one united nation once more in Canaan, what would be the consequences that would follow? Josephus, in his history, would not only be wrong when he says that, in the days of the Apostles, " The Ten Tribes are still beyond the Euphrates, and are an immense multitude ; " but the past history of the Jews would

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* Who might have been a cosmopolitan, and really a member of one of Israel's " lost " tribes ! For instance I doubt not that many of the " officers," and a large percentage of the " men " who formed the Legions of Titus and went with him from Britain to the destruction of Jerusalem were *Britons*, and so Israelites. C. A. L. T.

be quite contrary to the history of the Israelites as recorded in Scripture. If the Jews are the Israelites, then where are the "thousands of Manasseh and the ten thousands of Ephraim?" The Jews at the present moment are few in number, and sadly persecuted in all the countries into which they have been driven; whereas the Israelites, in the latter days, were to be the most powerful and prosperous nation on the face of the earth. If the promises of God are only to be realized in the experience of the Jews, then where are the two kingdoms that were promised to the single tribe of Joseph? Where are the companies of nations promised unto Jacob? Where are the mighty kings that were to come out of his loins? Where are the gates of the enemy the Israelites were to possess? Where are the children of Jacob that were to resemble the sand upon the shore, and, even after their captivity, were to be like the stars for multitude? Where are the descendants of Joseph, whose bow was to abide in strength, and whose power was to be like the lion and the unicorn, and push the people to the very ends of the earth? Where are the isles of the sea they were to occupy? Where are the waste places of the earth they were to colonize? Where are the promises of God respecting them, "that they were to break forth on the right hand and on the left, and inherit the land of the Gentiles?" Where are the nations they are Christianizing, causing the conversion to be compared to life from the dead? And where are their prospects to be realized when they are to possess the sides of the earth, the ends of the earth, and the uttermost parts of the earth? It is not of the Jews, but of the British-Israelites, that all this is to be fulfilled.

II. A second OBJECTION to the British Identity

with Israel is "*That the Britons are a very mixed race, and cannot therefore be Israelites.*" * The British nation is generally divided by historians into Celts and Saxons. The Celts include the Welsh, the Picts, the Scots, and the Gaels; and the Saxons include the Goths, the Angles, the Danes, and the Normans. There are few writers who do not maintain that the Saxons, the Goths, the Angles, the Danes, and the Normans are the same people: and it is fast becoming a universal belief among learned men that the Welsh, the Picts, the Scots, and the Gaels are the same. If, then, we prove that the Celts and the Saxons are the same people, we have proved that the British are not a mixed race but a very pure one. No doubt the Romans, who were a very different people, landed upon our shores and possessed our country for 400 years, but they ultimately departed from our coasts without leaving a progeny behind. Even when here, they did not conquer the ancient Britons, but only chased them to the extremities of our country, and built walls to keep them back. At their departure, the only thing they left behind was a knowledge of their laws. But here the enquiry naturally arises: "What evidence have we that the Celts and the Saxons are the same people?" And in reply, we have to remark that historians frequently assert it, and many incidental historical notices testify to the same fact.

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* Even with more justice raised against us of the Manasseh-Israel branch of OUR RACE, but in neither case to be maintained with any great success. The strangers that dwell with us are as one of us, according to the fundamental laws of our ancestors; but who shall say that our Norseman emigrants are not really kinsfolk? or will presume to mistake our Irish, Spanish and Italian citizens for Manasseh-Americans in the sense under discussion! Moreover, even in cases of actual amalgamation it is a noticeable fact that the potent seed of Abraham gains ascendancy in the third and fourth generation and dominates the result into one of us! C. A. L. T.

Tacitus, for example, who is a Roman historian, speaks of the Goths and the Saxons on the Baltic as Celts or Gaels. Hill Barton alludes to the Picts as coming from the island of Peake at the mouth of the Danube, an island from which, he adds, many of the great Gothic nation came. Gibbon describes the Cymri and the Saxons as dwelling together at the mouth of the Elbe, between whom there were six other tribes united under the name of Danes. He also asserts that the Cymri and the Goths were the same people ; and as for Druidism, it was the religion of the Goths as well as the Celts.

Many modern writers, who have never passed a single thought upon the Identity theory, maintain the same fact. Professor Huxley, for example, says : " The invasion of the Saxons, the Goths, the Danes, and the Normans changed the language of Britain, but added no new physical element ; therefore, we should not talk any more of Celts and Saxons, for they are all one. I never lose an opportunity of rooting up this false idea that the Celts and Saxons are different races."

Dr. Beddoe, an equal in authority, declares : " In spite of any shades of difference in language, the evidence of a common national feeling and the consciousness of a racial identity, is very strong ; the national traditions and the national heroes are common to both ; the kings drew or believed they drew their origin from the same sacred family ; their religion was the same, and their laws differed little." In fact, among learned men, the identity of Celt and Saxon is fast becoming universal.*

But if it is OBJECTED to the British *that they cannot be Israelites because they are a very mixed*

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*For further discussions of this point see Study No. One, pages 97–116, and Study No. Three, pages 76–88. C. A. L. T.

people, then it may be equally objected to the ancient Israelites that they were of different nations. Rahab was a Canaanite, and Ruth was a Moabitess, although they were the great progenitors of David and his Lord. Jethro and his descendants were Ethiopians, and yet became amalgamated with the Hebrews: and what were the Canaanites, whom they did not extirpate out of the land, but a portion of the Hebrew nation? Even all who were circumcised and received unto the ancient Church, to whatever country they belonged, were recognized as Israelites. If such additions were permitted in the Mosaic dispensation and did not destroy the unity of the great Hebrew nation, why should the influx of a few French or Italians destroy the unity of the British Empire?

III. A third OBJECTION to the British Identity with Israel is: "*How could the Israelites increase so rapidly as to occupy so much of Europe, and nltimately possess Britain?*

The size of the British Empire and the American Republic is almost beyond conception. It is six times larger than the kingdom of Darius in its palmiest days. It is five times larger than the Roman Empire in the reign of the Cæsars. It is forty-five times larger than all the German Empire. It is twenty times larger than France, and far exceeds Russia with its extensive deserts and its numerous provinces. The globe is supposed to extend to 51 millions of square miles; and of these, 14 millions are possessed by the Anglo-Saxon race. Besides all this, Africa at the present moment is fast becoming a dependency of Great Britain.

If all this is true of territory, it is equally true of population, for Great Britain and America possess a fourth of the whole population of the globe. Re-

flecting upon the marvellous increase of the Anglo-Saxon race, it is indeed wonderful that they should have multiplied so rapidly. But we have no reason to call in question the fact, when the rapid multiplication has taken place, more especially in modern times. It is only during the present century that this increase has been so marked. No doubt, in ancient times, this increase was very striking, for at the commencement of the Christian era, Britain was possessed by Celts, France by Gaels, Spain by Goths, and many other regions of the globe were occupied with colonies of the same people; but it is nevertheless in the present century that the Anglo-Saxons have been making the greatest advances. In accounting, however, for their rapid increase in ancient times, we must take into consideration the condition of the globe. At the beginning of the Christian era, the greater part of Europe was a forest. It was only on the banks of its rivers and on the shores of its seas that there were pastures for flocks and cities for inhabitants. Inland, the woods were inhabited by wild beasts that receded before the approach of civilization. Besides, all the grown-up men were soldiers, so that about a fourth of the population would be in the armies of the nations. This fact accounts for the apparent largeness of the ancient kingdoms.

Malthus, the distinguished philosopher, informs us that: "Population, in favorable circumstances, can double itself in fifteen years." If this had been the case with the Israelites, the people whom the Lord hath blessed, the increase would have been still more marvellous. There are eight millions of Jews on the face of the earth at the present day; and when we reflect upon the awful persecution this single tribe has endured, it is not wonderful that

the other ten tribes should number ten times more, or eighty millions.

The Arabs were to be a great nation, for God promised this to Ishmael and Esau their great progenitors, but their nation was to be nothing compared with the descendants of Jacob. If, then, there are 20 or 30 millions of Arabs at the present day, surely we may expect far more Israelites, who were to be infinitely superior to them in numbers, wealth, and glory.

After the ten tribes were conquered and carried out of their country on two different occasions, we read in Scripture that a small remnant were left behind, who had fled for safety within the walls of Samaria, their capital; we further read that that small remnant were also carried away when the capital itself was besieged and taken, and that remnant is mentioned in Scripture as amounting to 27,280. There is, therefore, no wonder at all that the three or four millions that must have been deported into Media should have soon after founded nations of their own, such as Iberia, Albion, Scythia, and many others on the borders of the Caspian Sea; and no wonder that in their journeyings westward we should read of Cimmeria on the Black Sea, Pictavia on the Daniester, Scythia on the Danube, Galatia on the Bosphorus, Iberia in Spain, Gallia in France, Gothland in Denmark, Cunmera, Scytheland and Hibernia in Great Britain and Ireland.

IV. A fourth OBJECTION to British Identity with Israel is: "*How can the Jews and Israelites return to a small country like Canaan?*"

That the Jews and Israelites are to possess the Promised Land in the latter days, is a fact which no believer in prophecy can deny. No prophecy can be plainer than the one recorded in Ezekiel xxxvii.

There the prophet, who was one of the Jews that were carried captive to Babylon, was commanded, on the banks of Chebar, to take two sticks,—one for Judah and one for Israel. These two sticks became one in his hand, to show, according to the word of God, that Judah and Israel were yet to become one and possess the Land of Promise. Yea, Ezekiel assures them that God would yet make them one nation on the mountains of Israel. But here the objection naturally arises: "If the Jews are eight millions in numbers, and the British-Israelites ten times more, how can they return to a small country like Canaan?"* But, in answering this objection, we must remember that nowhere in Scripture is it asserted that the whole house of Israel shall return. Although Jeremiah plainly asserts that "In these days the House of Judah shall walk with the House of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance to your fathers," yet he further adds: "I will take you one of a city and two of a family, and I will bring you to Sion."

Even suppose that the eight millions of Jews that are scattered throughout the earth were to return to Palestine, they would not have territory sufficient

* Not counting Manasseh, who certainly has a part in the second return, and a tribal strip of inheritance in the new allotment according to Ezekiel! The intention of the prophecy is plain—that Israel of the Restoration should recover the possession of the Land sworn to Abraham. It is now in the hands of strangers, has been for nearly 2300 years. But the time comes, aye is at the door, when it shall be ours again Yet not for that reason will all her children return thither, any more than shall those of Britain's colonies crowd back into the mother country! The Scriptures expressly imply all this (and all else that a reasonable interpretation of this and other predictions demands) in the statement that although we are to recover our ancient places, nevertheless we are to possess our new possessions! The best way to settle all these quibbles is to search the Scriptures—Get at your Concordance; meanwhile let your Commentary remain on the top shelf. C. A. L. T.

for their maintenance; far less would Samaria suffice for the British-Israelites. But they shall return in such numbers that they shall in reality possess the land promised as an everlasting inheritance, and from thence as a centre exercise dominion over the surrounding country; for we must never forget that the Canaan of the Jews and the Samaria of the ten tribes only contain a small portion of the Promised Land. The land promised to Abraham, Isaac, and Jacob, and renewed to Joshua, was to extend from the "Hills of Hamath to the River of Egypt, and from the Great Sea to the River Euphrates," a land which includes all Syria, and a country larger in dimensions than any country in Europe except Russia. Syria is, in reality, the Promised Land; so that the promise of God to His ancient people has never yet been fulfilled, but, if the Bible is true, must be fulfilled in the last days, when the Anglo-Israelites and the Jews shall possess that land.

And who can tell how soon this promise is to be realized? Lord Beaconsfield entered into a Treaty with the Syrians in his day, that they were to defend them from the inroads of Russia by force of arms. When, therefore, the ominous wars of Continental Europe shall break forth, and when Turkey is dissolved, the whole of the Promised Land will become ours according to the Treaty mentioned. And it is not a little remarkable to notice that after this promise is fully realized, and all the ominous wars of Continental Europe are finished, and the British-Israelites in possession of the Promised Land, we find in Ezekiel xlvii. another division of the land among the twelve tribes, a division which includes all Syria. Then, but not till then, shall "God restore their Judges as at the first, and their Counsellors as at the beginning," and Jerusalem

once more become "a glory and a praise upon the earth." *

V. But a fifth OBJECTION to the British Identity with Israel is: "*That the Jews have features entirely different from the British and Israelites.*"

Here we admit that the different races of men have very different features. We know a Chinaman by his eye, and we know a negro by his skin. There are many distant portions of Great Britain that differ very much in the features of the inhabitants. In fact, we generally find that in distant provinces, where marriages are confined to the parties in these districts, there is a gradual departure in outward appearance from the other portions of our country. Some can distinguish at once an Orcadian from a Caledonian, a Highlander from a Lowlander, a Scotchman from an Englishman, and yet they all spring from the same original. In like manner, the Jews at the present day, in consequence of their marriages being almost entirely among themselves, may have features different from the people among whom they dwell. But in ancient times there was nothing peculiar about the features of an Israelite and a Jew from the nations that surrounded them. There was as much difference between an Asherite and an Ephraimite as between an Israelite and a

* All this, my dear friends, means RESTORATION! Who so blind as not to see it! At least among our own little Constituency? Yet how utterly is it lost sight of by the so-called "Advent-bodies," many of whom destroy *seven-eighths* of the Scriptures by *over spiritualization*, quite as recklessly as do those with whom they have their chief contentions! This is a serious fact, and it is little short of astonishing to me that during our three and a half years of Biblical testimony upon Our Race, its Origin and its Destiny, not one Advent Paper in our land has perceived the truth, or appreciated its value (although, if true, it is of God!) or at any rate dared to stand forth and add its teachings to the list of good things advocated! Yet, I have letters from prominent Editors who admit that they see this light! Why then suppress it? C. A. L. T.

Jew. Abraham himself was a Syrian before his conversion. Hence Esther in Babylon was not known to be a Jewess.

VI. Another OBJECTION to the British Identity with Israel is: "*How can the Jews and Israelites be under one king and have a descendant of David sitting upon the throne?*"

You are aware that the Tribes of Dan and Asher had their portion of Canaan allotted them on the shores of the Mediterranean Sea. Possessing Joppa, Tyre, and Sidon, the great seaport cities of Canaan, they soon became the great shippers of the globe. Sometimes the inhabitants of these seaport cities are called Phœnicians, sometimes Tyrians, and not unfrequently Danaans. However singular it may appear, it is now becoming evident from modern writers that the Phœnicians that visited the South of England for metals were largely composed of Danaans and Tyrians. The Danites finding the Phœnicians very different from the Canaanites, did not extirpate them from their land, but, amalgamating with them, they became the great foreign traders of the world. This accounts for the Temple of Baalbec, so marvellous in its dimensions and so distinguished for the largeness of its stones, erected by Solomon for the united worship of Jehovah and Baal. In accordance with this view, we find Professor Rawlinson saying that "the Phœnicians and Canaanites were two distinct nations, and that the Canaanites were the original inhabitants, but that the Phœnicians conquered them and occupied their cities, so that they became their sailors and servants."*

Hence, when David numbered the people, the

* Who these particular Phœnicians probably were we have already considered in Study No. Four, pages 133–234, and all of Study

Phœnicians and inhabitants of Tyre were numbered as the subjects of the King of Israel. The Danites, in company with the Phœnicians, having become great foreign merchants, we find them taking little interest in the affairs of the other tribes. So much was this the case, that when Deborah conquered Sisera, the great enemy of Israel, and sang of the glories of victory, she complained of Dan and Asher not coming to the help of the Lord. "Why did Dan remain in her ships and Asher abide in her creeks" without giving a helping hand? These Danites or Phœnicians, who traded with Great Britain, are evidently the same Tuatha de Danaans, or Tribe of Dan, that commenced a colony on the North of Ireland.* This accounts for the opinion of many that the Tuatha de Danaans arrived in Ireland at the time that the Assyrian kings conquered the Israelites and carried them captive to the Caspian Sea. How natural for them to flee away when the Assyrian army approached to conquer Israel and take Samaria their capital! This, also, accounts for the Phœnicians in the South of Ireland as well as Danaans in the North. One thing we know—that the Tuatha de Danaans, or Tribe of Dan,

No. Five. Even that they were the kinsfolk and ancestors of the Milesians, sons of Zarah, and so Israelites themselves of an earlier branch that reached Palestine before the hosts of Joshua. The amalgamatoni was a natural one—as was also that of Dan with Javan, in that the latter was of similar origin. C. A. L. T.

* Here our author is a trifle confusing. The Simeonites and Danites and the Phœnicians too, were evidently colonists of Great Britain and in several separate waves, all as described in Study No. Five, pages 193–245, but the whole story is an intricated one and the very object of developing Study No. One into the continued story of Studies Nos. Three, Four, and Five was to block out a line of probable value to future students. We are as yet only pioneers of the rudest order. There is work enough for whole colleges of students in these rich fields and we may be sure it will be accomplished.

C. A. L. T.

reigned for several centuries over the whole Hibernian Isle.

We have mentioned these facts in history to show the strange way in which God fulfils His promises and accomplishes His purposes towards His ancient people. Remembering these things, we are now prepared to answer the objection to the British Identity with Israel now *under* consideration, to wit:—

"How can the Jews and Israelites be under one king, and have a descendant of David sitting upon the throne?" Scripture is very plain upon this point. In the 31st chapter of Jeremiah, and 36th verse, Jehovah assures us that "Israel shall never cease to be a nation before Me for ever;" and when David was anointed king, the people of Israel were assured that "His kingdom would be established for ever." Again, Jeremiah, in the 33d chapter and 17th verse, assures us that "David shall never want a man to sit upon the throne of the House of Israel." Now, according to our opponents, this declaration is false; for when the Ten Tribes of Israel were carried captive to the shores of the Caspian Sea, they ceased to be a kingdom, and even the Kingdom of Israel from the days of Jeroboam had not a descendant of David reigning over them. But in the Kingdom of Judah the royal line continued to reign till Zedekiah, the last King of Judah, was carried away with the captives of Babylon. Then it is supposed by many that David ceased to have a descendant upon the throne of Israel.

No doubt the Jewish captives returned from Babylon, and for 400 years had a series of Governors at Jerusalem; but they were entirely under the authority of the Medes and Persians, Greeks, and Romans, who occupied universal sovereignty. Besides, these Governors were priests of the tribe of Levi and not

of Judah. No doubt Herod was king in the days of the Saviour, but he had his authority from Rome, and was an Idumean and not a Jew. To uphold the verity of Scripture that "David shall never want a man to sit upon his throne," some maintain that the Kingdom was continued in Christ, who was indeed a Son of David. But Christ as a King is as much the King of the Gentiles as of the Jews. As the Great Head of His Church He is King of Kings and Lord of Lords, and reigns over the Christians of Japan as over the Christians of Israel. This interpretation has been adopted to explain a difficulty that is not easily surmounted, for a gap of 400 years has to be accounted for. But there is a far more rational interpretation when we examine more closely the pages of history and of Scripture.*

When Jacob was drawing near his end, he gathered his sons together to tell them what their descendants were to be in the last days. In the 49th chapter of Genesis He tells Dan that he "shall judge his people as one of the Tribes of Israel," evidently implying that he was to be something more than the mere head of his own Tribe. That was fixed before, not only for Dan but for all the Sons of Jacob. But doubtless Jacob predicts on his dying bed, that in the last days the Tribe of Dan would occupy a high position, and would in some way or other represent the whole House of Israel; that the affairs of the kingdom and the judgments of the nation would devolve on them. Although we have the Israelites forming many kingdoms in the east soon after they were carried captive into Assyria, such as Albania, Iberia, Galatia, Crimea, Scythia, and a multitude of others, yet the most singular of all the kingdoms they formed is the one in the north of Ire-

* See Study No. Three, pages 104–111, 206–211, 218–222.

land. There, we read in the ancient history of Hibernia, that the Tuatha de Danaans, or Tribe of Dan, arrived in ships and colonized the north of that country. And we know that this colony of Danites reigned over Ireland for several centuries. It is even from them that our Scottish kingdom came. Let us now enquire from whom our Scottish kings are descended, and we shall see a striking fulfilment of the prophecy, " David shall never want a man to sit upon his throne."

When we examine the history of Jeremiah, we find that his daughter was married to Josiah, the pious king of Judah. Josiah, by the daughter of Jeremiah, had two sons, viz., Jehoahaz, who reigned over Judah three months, and Zedekiah, who reigned eleven years. This Zedekiah was the last king that reigned over Judah. He and his sons were carried captive to Babylon,* where Zedekiah himself died, and where his sons were put to death. Besides his seven sons that were slain, Zedekiah had two daughters left to the care of Jeremiah. Some may be surprised that they, the nearest heirs of the Jewish throne, should have been entrusted to a mere prophet, but he was the grandfather and natural guardian. The nearness of Jeremiah to the heirs of the throne of Judah accounts for much of the kindness and attention that was shown to the prophet by Nebuchadnezzar. He not only delivered him from prison to which he was consigned by the Jews because he urged them, for their own sakes, to submit to the king of Babylon, but he also released the two princesses, his great-granddaughters, and gave them to his charge; and we find them living together at Mizpah. Jeremiah still urging the Jews to serve the

* His sons were all slain. He alone was carried to Babylon. See Study No. Three, page 204.

king of Babylon, instead of seeking the assistance of the Egyptians, they became indignant at the prophet, and contrary to his desire carried him and the king's daughters to Egypt, along with Baruch his secretary, called the Recorder. This large company of Jews fled into Egypt, although Jeremiah assured them that Nebuchadnezzar would destroy them there.*

Jeremiah and the King's daughters being the nearest heirs to the throne of Judah, Pharaoh, King of Egypt, received them kindly, and gave them the palace of Tahpanhes in which to reside, and there, as guests of the King and old allies of Egypt, they were hospitably entertained. What Jeremiah carried with him to Egypt we are not informed, but as he was a priest as well as a prophet, and as his great-grandchildren were residents of the palace, it is natural to suppose that they would carry with them some of the precious things both of the temple and the palace. As the Ark of the Covenant, the most precious of all the Jewish utensils, was not carried to Babylon, and as the stone on which all the kings were crowned was not needed till his great-grandchild was elevated to the throne, it is natural to expect that Jeremiah would carry these along with him.† One thing we know, that when Jeremiah was residing in the palace of Tahpanhes, the Lord appeared to him and commanded him "Take great stones and hide them in the pavement of the palace of Tahpanhes." Not great stones for size, for he was to hide them in the pavement of

* For detailed exposition of this story, see Study No. Three.

† Or rather make provision to secure them on his hasty return thither which he had in anticipation. See Study No. Four, pages 62–69.

the palace, but great stones for importance, evidently alluding to certain precious stones that he had brought with him from Jerusalem. It is easy to conceive what these precious stones would be,—the two tables of stone containing the Ten Commandments of the moral law, deposited in the Ark of the Covenant, and the stone on which all the Kings of Judah were crowned.*

Having hidden these stones as commanded by God, Jeremiah assures the Jews that upon the pavement where these stones are concealed, Nebuchadnezzar would fix his throne, consigning some of them to slaughter and some of them to captivity. And so it was; for, according to history Nebuchadnezzar conquered the Egyptians and slew many of the Jews, and consigned others to captivity. It is here that the Scripture history of Jeremiah ends; but where the Bible stops, Irish history begins, and we read of an Ollam or prophet, accompanied by Baruch his secretary, and a beautiful Oriental princess, arriving in the North of Ireland. King Eochaid or Heremon then reigned over Ireland, and he was so attracted with the loveliness of Tephi the Jewess, that he asked her in marriage. But this offer she refused unless he relinquished Druidism and adopted her religion, which was based on the Two Tables of Stone containing the Ten Commandments of the moral law. This he agreed to do, so that Tephi became the wife of Heremon, and the ancestress of all the British kings; and the language of Scripture is fulfilled: "David shall never want a man to sit upon the throne of Israel." †

* We feel this to be an error. The stones concealed by Jeremiah were left *in situ* and appear to have been discovered in recent times. See Study No. Four, pages 4; 44-49. C. A. L. T.

† See Study No. Five for the development of this whole incident.

Whether Tephi was crowned as Queen and the rightful heir of the Jewish throne on the very stone on which all the kings of Judah were crowned, we cannot affirm. One thing we know, that the stone on which the Irish kings were crowned was conveyed to Iona in Scotland, then to Dunstaffnage, and afterwards to Scone, and is now preserved as a precious relic in Westminster Abbey. On that stone our present Sovereign, the Queen, was crowned, and all her predecessors upon the throne, except Mary Queen of Scots, who was crowned upon a stone sent by the Pope of Rome, and consecrated for her special behoof.*

The ruins of the palace where the Queen of Heremon dwelt are yet to be seen in the county of Meath, where the Irish are still accustomed to assemble for political and festival purposes. The palace was called Tara, a word which signifies the Ten Commandments, the religion of the Jewess which King Heremon adopted. All these historical allusions beautifully accord with the assurance which God gave to Jeremiah when he selected him as a prophet. God assured him that he was to be "set over the nations and over the kingdoms, not only to root out and pull down, but also to build and to plant." And here we have Jeremiah taking an important part in the rooting out and pulling down of Israel and Judah ; and again we have him occupying a similar position in the building and planting of these kingdoms in the British Isles.

How striking also the figure employed by Ezekiel when he compared the House of Israel to a "Cedar carried away from Lebanon, and transplanted in a

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* Her fate is a warning to those who fall upon any Stone but the Rock of Israel, or who rely in the Popes and Princes of this world ! C. A. L. T.

land of traffic, and in a city of merchants, and by great waters." (Ezekiel xvii. 4).

Some may suppose that if all that has been said is true, we would have heard more of Jeremiah and the new Queen of Ireland after their arrival there. But here again the old histories of Ireland come to our aid. From them we find that the labors of Jeremiah and Baruch the Recorder were not without blessed results. Encouraged by the new queen, they formed a school of the prophets as in the days of Elijah, so that Tara soon became a celebrated seat of learning. Dr. Johnson tells us that "Ireland in early times was the great school of the West." Camden describes it as the "mart of literature," to which the Saxons from all quarters resorted. And Mosheim, the Church historian, informs us that "Ireland supplied Gaul, Germany, and Italy with their scholars and professors." And Lowe closes an important article in the *British Israelite* by saying: "Jeremiah, having finished his work, was called to his rest; and four miles from Enniskillen there is a lake called Lough Erin: in this lake there is an island called Davenish, on which there is a round tower and an ancient cemetery; and in that cemetery there is a tomb hewn out of the solid rock, and that tomb, from time immemorial, has been called Jeremiah's tomb." No wonder that Columba, the celebrated missionary to Ireland, when dying on the island of Iona, should have requested that Jacob's pillow be brought, that he might lay his head upon it and pass away. Jacob slept upon that stone, and now the sainted Columba does the same, and passes away from the scenes of earth to the glories of heaven. Some may imagine that the Scriptures were fulfilled: "David shall never cease

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* Study No. Three, pages 107-111.

to have a son to sit upon the throne of Israel," when Christ his son became the Great King and Head of His Church, but we plead for a literal rather than a spiritual interpretation, for our British sovereigns are the actual descendants of David.*

VII. Finally the last OBJECTION to the British Identity with Israel to which I would refer is: "*Other nations mentioned in Scripture are promised a resuscitation and are lost, and why not the Israelitish nation?*" *

In reading the prophecies of Scripture, we find various nations that were to be utterly destroyed, and we find others that are again to be resuscitated. There are five of these very noticeable besides Israel and Judah. These are Moab, Ammon, Elam, Assyria and Egypt. Of Moab we read: "Yet will I bring again the captivity of Moab in the latter days." Of Ammon we read: "But afterwards I will bring again the captivity of the children of Ammon." Of Elam we read: "But it shall come to pass in the latter days that I will bring again the captivity of Elam." And of Assyria and Egypt we read: "In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth, for that the Lord of Hosts hath blessed them, saying, Blessed be Egypt my people and Assyria the work of My hands and Israel Mine inheritance."

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* With an objection such as this, and they are generally advanced by professed Bible readers! and "so called" lovers (?) of the Word, sometimes by preachers thereof! I confess personally to having but little patience. To me this class of objections seems born of disbelief, and bred in the conviction that God *can* fail, and *has* failed! or else that his prophets must have spoken as of themselves. If so, upon what part of the Word shall we rely? The imputation of the objection is that the loss is utter, and the resuscitation hopeless, and I maintain that the spirit which formulated such an objection, to any truth in fair contention, is born of evil. C. A. L. T.

When these five kingdoms are to be resuscitated we cannot tell. One thing we know—that it is to be in the latter days. Hence it is interesting to every true believer to enquire: "Where are they now to be found in these the last days of the gospel dispensation?" Searching for these long-lost nations, we must just look for them bearing the same relation to the Israelites now as in Scripture times. The characteristics of a man may be changed by his religion, but the characteristics of a race are not so easily modified; we have therefore to look for those long-lost nations as we find them alluded to in Scripture. Moab and Ammon are often mentioned in Scripture together, and had their possessions quite contiguous. And now at the present day we have two nations bearing the same relation, and still holding their sway notwithstanding all the efforts of other nations to destroy them. We refer to Hungary and Poland. Notwithstanding all the attempts of Russia, Germany, and Austria to subdue these nations and blot them from existence, they still survive. As for the Magyars and the Poles, they still awaken the sympathies of the Anglo-Israel nation. Kossuth, the Magyar, has long been a name revered by British hearts, and the patriotism of Kosciusko the Pole has awakened the inspiration of British poets.* And who can tell how soon the Elamites, the Assyrians, and the Egyptians may appear prominent in the pages of modern history, bearing the same relation to the Israelites as of old? We only wait the progress of events for their revelation or resuscitation.

Many, for example, believe that the Assyrians are the same as the Germans,† and as Abraham, the

* And certainly these two names are dear to Manasseh-Israel!

† See Study No. One, page 167.

great Father and Founder of the Hebrews, was a Syrian before his conversion, this may account for the numerous likenesses that subsist between us and them. And we know that we not only resemble each other in our names and genealogies, but we have fought together, we have colonized together, and we have Christianized together; so that many have concluded that the Germans are with us a part of the Ten Tribes of Israel.

As for Egypt, it is still in existence, and fast rising again into eminence under the fostering care of Britain. And when Turkey dissolves, it will rise quickly into its former importance, and with Britain and Assyria become a "Blessing in the earth."

And as for Elam, it was known as Persia of old; and although, according to Ezekiel, Persia is to be on the side of Russia fighting against the great Anglo-Israel nation; and although all our coquetting with its Shah, in his visits to our native land, will not win him to our side or free him from the power of the Muscovite; yet who can tell that, when Russia is humbled and the Stone Kingdom triumphant, Elam or Persia may not again arise as a nation, the friend of Israel and a witness for the truth of Scripture.

But although we cannot speak with certainty respecting unfulfilled prophecy, yet we cannot surely be in difficulties respecting the British identity with Israel. The likenesses between them are so striking and varied—we are a multitudinous race as the Israelites were to be; we are an island nation as Jeremiah predicted the Israelites were to become; we are a rich and unconquered nation, and have extended our dominions to the uttermost ends of the earth as the Israelites were to do; our habitation in the isles has become too small for us as Isaiah pre-

dicted of the Israelites; we are a missionary nation as Paul declared the Israelites were to be; we have come from the shores of the Caspian Sea to which the Israelites were carried captive, and we have wandered "northward and westward, and inhabit the isles of the sea," according to the word of the Lord.

And now, in conclusion, let this subject cheer us in our prospects as a nation. At the commencement of the century we had not so many evidences of our identity with Israel; but believers have greatly increased ever since Britain began to rise as a nation. Before the great revolution at the close of the last century, we had few marks of greatness to compare ourselves to ancient Israel. We had only about ten millions of people, whereas France could boast of a population of 43 millions. The great Napoleon was accustomed to sneer at our weakness, and he conceived in his mind the grand idea, as he calls it, of conquering the little island they call England, a country which he denominated a nation of shopkeepers. This he supposed to be an easy task with an army of more than a million, whilst we only could muster 65,000. In his day he feared a greater enemy than Britain, for witnessing Russia advancing with such rapid strides, he declared his belief that the world would yet become Muscovite. In more recent times, our own General, Lord Wolseley, has written an article declaring that the Chinese will yet become the dominant race. But although these celebrated commanders imagined that some one nation would become predominant over all the rest, yet we have only to look into the sacred volume to see what nation that is to be. It is the Stone Kingdom alone that is to become a great mountain and fill, or rather abundantly bless, the whole earth.

The promise of God to Jacob is to be realized in his descendants,—"In thee and in thy seed shall all the families of the earth be blessed."

What then is the lesson we should learn from all this but the duty of trusting upon the Lord God of Israel. Some trust in chariots and some in horses, but we will remember the name of the Lord our God. Christ, the true and tried foundation is the only rock on which we can safely stand amid the waves of contending nations. He is the only Tower of Defence under whose battlements we can feel secure amid the opposition of threatening foes. He is the only Tree of Life whose leaves are for the healing of the nations. He is the only Rock of Ages, in whose clefts we are safe when the glory of the Lord passeth by. And blessed are all they that put their trust in God.*

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* And this is indeed the gist of the whole matter. Many advance against a pursuit of the Anglo-Israelite question the presumptive objection that it draws the mind and soul away from the Saviour! The assertion is so false an one that it has absolutely no foundation upon which to rest. It is a slander, and cannot be urged in good faith! Anglo-Israelites are, all of them and necessarily, Adventists of a logical and earnest character; they are literalists in their belief in "Moses and the Prophets," and they accept the Bible, the whole Bible and nothing but the Bible as the foundation of a saving faith born of a certain hope. They go by light and truth where the Saviour bids all to go—to the Old Testament first, for they are "the Scriptures" that speak of him and testify of everlasting life, and from the New Testament they find that it is to be obtained only in and of him, and in point of time at his Second advent to inaugurate the very Kingdom that all true believers long to see. And none know better than we, who dwell in the light and hope of Israel, that, glorious as is the present truth, and the comfort of the literal identity of Our Race with the chosen one, they are but faint shadows of what is promised as their further outcome when the Shepherd has returned to tend the flock Himself. C. A. L. T.

MISCELLANEOUS "PROS AND CONS."

"IT IS ALL TOO PLAUSIBLE." *

BY "REVERTITE."

SUCH was the verdict of one who had examined the evidence in favor of our Anglo-Israelite belief. Of all the strange reasons given against it, surely this is the strangest; and, strangest of all, the utterance came from the lips of one who is a Christian believer. Is the Christian religion then after all a thing only of the imagination?—something which appeals to the emotions, but cannot touch the senses? Is it all a hallucination, a miasma, or a form of anthropomorphism which has glided into mere mythology?

Well might we repeat the words our Lord Himself uttered 1,800 years ago when the spirit of man was yet fresh with the impulse of a fervor inspired by Divine intercourse:—"When the Son of man cometh shall He find faith on the earth?" I question if the Saviour were to re-visit our earth to-morrow in the character in which He has promised to re-appear, there would be one-half even of the Christian Church who would be ready to receive or to acknowledge Him. *Faith, if it is a real faith, apprehends even where it fails to comprehend.* Ours is not the mere spiritual contemplation of pure abstraction. Such an ethereal creed creates in

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* The *Banner of Israel*, Dec. 14, 1892.

us desires and longings which it cannot satisfy. A faith awakened by the generative power of the Holy Spirit of God quickens and inspires the life within us, materializing round the object of our worship.

Thus the Christian religion is based upon no mere abstract form of reasoning. It is not, as some would try to prove, a theoretical religion adapted to the aspirations of humanity. It is not a mere negation. The faith of the believer is centred round a living truth—a truth which has been embodied in living form, which has not been entrusted to tradition only, but which has become part of history itself. We may boldly proclaim that to be a positive truth, which the testimony of man declares to have been an experience, for experience fixes the line of demarcation between fact and fiction.

And such a testimony is ours—a testimony carefully preserved and handed down, clearly substantiated and faithfully declared by the Christians of every age. Yet, in view of all this, what is the attitude of believers towards the object of their worship? Is it not in some at least a very uncertain one? whereas they are ready to die in defence of a creed which makes unlimited demands upon their comprehension, the appeal to the less imaginative part of their understanding on the basis of simple historical evidence proves too great a tax upon their faith, and is hastily, and even indignantly, rejected.

One cannot but wonder at it, and yet, perhaps, it is partly caused by the reaction upon Christendom of the fraudulent imposition of an idolatrous and corrupt system, which has created in us an instinctive dread of superstition in any form; and men fear lest they should prove themselves too credulous. But when, by the testimony of a direct line of inspired and holy prophets, we are led to look

for certain events; when, by history—not tradition only—we are put in possession of facts which point directly to the fulfilment of these; and when, if that were not enough, we can, by the evidence of our own senses, observe and make comparisons of these with the events which are passing now and by which our times are so clearly marked: then, if men fail to recognize divine interposition, and continue to attribute the striking circumstances of our own age to coincidence rather than design, by what other and more reasonable test shall their faith be tried?

Yet this, if one analyze it, is the attitude of the majority of Christians, not towards the Anglo-Israelite faith only, but towards Christianity itself. We do not by any means wish to assume a hostile attitude towards those who oppose the Identity, or to adopt a tone which may sound sarcastic or bitter, for we feel nothing of this spirit towards them. There are some who have tried honestly to study the subject, and who yet have failed to be convinced. It may be that the links in our chain of evidence do not appear complete enough to "legally" establish our claim, though they *have* proved strong enough to satisfy some who were once the most sceptical. But there is one thing we *would* challenge in the attitude of some, and this is that tone, as much of indifference as of doubt, which is displayed towards any revelation of truth which is new to them.

Surely this is a discordant element in the faith of the believer, and it strikes one as having in it a spirit of self-reliance which is near akin to dogmatism. There is in it a sense of self-elevation which amounts sometimes to infallibility, and which excludes the individual from participation in any new revelation which hitherto his mind has been unable to grasp or comprehend. With this there is the

additional stumbling-block of "prejudice," the result most often of pre-conceived ideas—that is, of a certain set of ideas formulated in the mind until they become moulded into a belief shaping itself into so definite a form as to exclude all other suggestions.* Thus the individual deludes himself with the idea that he is guided by conviction, whereas that conviction is in reality the result of a certain pre-disposition created in the mind by persistent continuation of thought in one direction, limited to certain lines and confined to certain channels. Or it may be the result of the misguided impressions of childhood, which are founded often on the ignorant misrepresentations of an inherited belief. This is in reality the position so many take up, though they do so unconsciously perhaps. We do not make unreasonable demands upon the faith of men; we do not play upon their credulity: we merely present for their consideration certain truths which the teaching of God's Word warrants, and yet the matter is repeatedly thrust aside with an air of superiority or of indifference hardly worthy of the Christian. This treatment seems as though it had become part of a principle almost, for we see it reappear in many different forms.

The same spirit is noticeable as abroad, just now, in connection with another appeal to our faith—an appeal so sacred and so stirring in its nature that

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* It is often charged against professed "Adventists" that they are, in their respective "sects," quite as "hidebound" as the church itself, against which they are so prone to discourse! It is certain that I have had fewer investigators of my own Studies, out of their ranks than I have from those of utter strangers to the truth. These things ought not so to be! As a matter of fact more Shepherds, Ministers of God's Word, in proportion to their census, stand recorded on my subscription books than of any other profession or of all professions put together. C. A. L. T.

one would have thought the whole Christian Church would have been roused by it, or would have evinced sufficient interest to take the matter up one way or other. I refer to the scheme for the purchase of the supposed site of the holy sepulchre at Jerusalem. It may be the place or it may not; there is evidence for and against it; and those who have weighed that evidence and thought it insufficient are exempt from blame; but how can one account for the general display of languid indifference and the marked lassitude of Christians towards it?

There has been presented to us evidence of the reality of a truth which every professing Christian holds as the central fact in his faith, and yet by so many that evidence is never even weighed, but is immediately rejected whilst the doctrine embodying it is still retained. Let me sound a note of warning to all those who are thus indifferent to *any* voice which claims from us a hearing upon any sacred grounds. Let me ask them, Where are the credentials of their faith? If they rest only on an inherited tradition, I fear lest some day that faith fail them and they find that they embrace the shadow, not the substance, and that what they conjured up was after all no reality, but a mere empty dream.

We mark with deepest sorrow and regret the obstacles which bar the way to fuller light in the lives of others. Oh, let us examine ourselves lest haply there be in any one of us an evil heart of unbelief, and let the chosen people of God be on their guard against the same spirit in any form, and in view of all the wondrous things that God has done, and is yet doing, for them. Let there be no diminution of their watchfulness, but rather a renewed effort after holiness and a more constant repetition of the prayer, "Lord, increase our faith."

THE BLINDNESS OF COMMENTATORS NO OBJECTION TO OUR IDENTITY WITH ISRAEL.*

By E. Reep.

It is so often said that if British-Israel truth were so obvious and capable of demonstration, as it is declared to be by those who proclaim its existence, no Bible commentator would have missed seeing it between the lines of sacred history and prophecy.

When opponents thus argue, they, of couse, take it for granted that Bible students are extremely on the alert to discover new and hid treasures in the Holy Scriptures. Possibly so. But commentators do not, as a rule, care to run counter to received theological opinions ; their chief object is to attest and ratify what is already accepted and regulated by custom. If this were not the case we should not have received Reformation truths from the hands of such as Amos, the herdman, from Zwingle, the Alpine shepherd, from Melancthon, the worker in armor, from Luther, the son of a humble miner, and so forth. And so it is but a very narrow idea of a great question to suppose that unless some eminent and learned scholar recognize its veracity, it cannot be true. As it has been said, and needs to be said again, God accomplishes His purposes by the feeblest instruments, and probably will ever continue to do so until that time come when there shall be universal knowledge of all His ways, until that time

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* The *Banner of Israel*, Mar. 16, 1892.

when the eyes of man, as of all the Tribes of Israel, *shall* be toward the Lord. (Zech. ix).

If the reader will turn to Zech. x., he will note the glorious hope held out to all Israel in that chapter. But if he or she be content with the exposition of a commentator, the explanation that it is probably a separate and distinct prophecy rather than a continuation of the ninth chapter will have to suffice. Not one word will be found of encouragement to seek in the present dispensation for a sign and guarantee of the strengthening of the House of Judah and the salvation of the House of Israel ; such a condition of blessedness for God's chosen people is only to be viewed as looming far away in the dim and unknown future.

There is, however, one commentator, though an avowed enemy of British-Israelism,* who does not fail to set forth a few concise truths regarding the sanctification of Israel. The Divine blessings, we are told, were not merely to be bestowed upon *one* portion of the covenant people. *Both* kingdoms alike were to have a blessing. The salvation of Ephraim, however, was not to be brought about by Judah, inasmuch as both kingdoms were to enjoy their distinct blessings.

Pleasant it is to add that at least one expositor of Holy Writ has had the discernment to perceive that God's good-will is specially extended towards the lost ones of the House of Israel—now found in the British Empire.

* C. H. Wright, B. D. "Zechariah and His Prophecies."

SOME OBJECTIONS RAISED BY A *BONA FIDE* INQUIRER. *

An interesting conversation that we recently had with a very well-informed inquirer, shows how little may be known respecting the Scriptural destinies of the House of Israel, while the mind is stored with general information as to the science of the origin of races, philology, and what appears to be the equity of God's dealings with the sons of men. The inquirer was mentioning the remarkable fact that small as our nation's habitation was, in these islands which contain us, the Queen's Dominions seemed universal, and the reason for this fact was past comprehension! We suggested that the Israelitish origin of our race explained the fact. "It had to do with the promises of God to Israel and we were Israel."

OBJECTION.—"*How can we be Israel*," was the reply, "*when it is known that our nation is derived from the Aryan stock, and, therefore, cannot be Semitic Israel?*"

To this we ANSWERED, that since the term "Aryan" was a distinction relating to language, not to race, it was perfectly conceivable that a Semitic people, forced to reside for centuries in the midst of an Aryan speaking race, would certainly acquire the language of the latter, and forget their own, being thus an example of a Semitic people, using and adopting one of the Aryan languages, and

* *Banner of Israel*, Aug. 2, 1892.

forgetting their own. For, we added, it is now well established (and Sayce, Huxley, and other authorities have given up the contrary idea), that affinity of language is no proof of affinity of race; but men allow that, for the most part, affinity of language is only proof of social contact in the past, but of nothing more. This statement caused great astonishment to the inquirer, who, evidently, was not aware of the change of front of the philosophers on the subject.

"But the inquirer at last, after much cogitation, OBJECTED,—"*How can the British be Israel of the Ten Tribes, while their physique, manners, customs, and religious rites, show no affinity at all to those of their brethren, the Jews?*"

We ANSWERED that as to the physique, and complexion of the British as compared with those of the Jews, the total separation of the two Houses for 2,800 years sufficed to account for any conceivable change! The British had been in temperate Northern climates, living in comfort for nearly 2,000 years; while the Jews had been dispersed throughout all nations, in all sorts of climates, leading hard and miserable lives.

These facts would lead to vast changes in the complexion and appearance of the two nations. As to religious rites, the British-Israelites had early embraced Christianity, which forbade circumcision, and all Jewish (legal) ceremonial of whatever kind.

Our inquirer remarked on the difficulty, *i. e.* OBJECTED,—*That Israel travelling into Europe from Media, must have left traces of an Israelitish origin, and these did not, so far, appear.*

We pointed out, in reply, that the Welsh of the present day were known as the Cymri. This was the name of a people, the "Gimiri," or "Khumri,"

who were contemporaries of Israel in Media, whom the Greeks called then Kimmerioi, the Romans Cimbri, and there is a town of the name of Gumri still in Armenia, on the banks of the Araxes, noted on the maps; showing thus a connection between Wales of the present hour, and the Assyrian inscriptions of the British Museum pointing to *cir.* B. C. 680, testifying thus to the identity of the races.

We quoted Scripture to prove our points to the inquirer.

But the reply—(OBJECTION),—was that *it seemed so easy to prove anything from Scripture, and it had not seemed worth while to rely much upon prophecy in the matter!*

In regard to this astonishing remark, largely accepted by many, for which we have to thank our spiritualizing teachers, we answered that the Scriptures and the prophecies of the Old and New Testament were not hard to understand or interpret, provided only people would read them as written, and understand them literally. Israel, we said, when mentioned in the historical and prophetical portions of the Bible, should be understood to refer to the people named—that is, to Israel; but not to the Church of Christ—that is, the Church of England. The prophecies referring to the House of Israel, are fulfilled literally in respect to the British Nation, just as the Lord Jesus literally fulfilled His prophecies, and the Jews those relating to them. The spiritualizing of the prophecies which relate to the House of Israel only, and their application to the Church was not reasonable or consistent with truth. It lands the reader and hearers in confusion and perplexity, and repels the study of God's Word. We indicated some broad lines of prophecy concerning Israel exclusively, which could only be recog-

nized as fulfilled in our own nation, and we pointed out the folly of rejecting these literal fulfillments and adopting in their place the spiritualizer's views, which dishonored God and disgusted the student of the Word, by representing the Scriptures of Truth as a series of legends hard to reconcile with one another, and totally subversive of God's literal promises to "Abraham and his seed for ever."

The inquirer terminated a long and important conversation by expressing deep interest in all questions relating to the origin of races, and with regret that the prophetic Scriptures regarding Israel had not been much the subject of personal investigation in the past.

A NEW WAY OF STATING AN OLD OBJECTION.*

One who has carefully studied our arguments and works, who sees their force and is quite ready to wish well to the inquiry, gives us his reasons for his somewhat passive attitude towards it, that

Objection :—Though the Identifications are numberless and valid to those who receive prophetic truth, yet *the thing is not necessary for salvation, is not clearly stated in Scripture, and, therefore, after all is said, must be an open question for Christians to accept or reject, as may seem reasonable to them.*

In regard to the above, it may be admitted freely that belief in Our Identity is not necessary for the salvation of individual sinners. They may, as a matter of personal selfish interest, be saved by the blood of Christ through repentance and the sanctification of the Spirit, without the faintest knowledge

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* *Banner of Israel*, Mar. 2, 1892.

of our nation's Identity with Israel, and even after the rejection of the idea, when duly submitted to them for their consideration. It may also be freely conceded that this truth—namely, the Identity of the British people with lost Israel—is not so clearly stated in the Scriptures, that those who have confused Israel with Judah, and do not know, for lack of the attentive reading of their Bibles, that Israel is yet to be found, and restored with Judah to their land, can discover that truth intuitively. But granted these two points, can a mere perfunctory interest in the subject be therefore now excused?

The evangelization of the Heathen and Mahommedan worlds is not necessary for the salvation of the individual Christian believer in Jesus; nor is it clearly stated in Scripture to be so; yet, is it an open question, now, that the Heathen and Mahommedans must have the Gospel preached to them? It is a command of the Lord to Israel that the Gospel should be preached to the Heathen, and, therefore, Israel converted, has no option but to obey, although for ages Christendom never saw the duty inculcated in the Word. So, in reference to the Identity. The Lord commands His shepherds to seek and search for His lost sheep, and He means them to look for and find, but not to forget them, or to deem this an open question. He has given His people a mass of scriptural prophecy, the keynote of which is the discovery of lost Israel, and their restoration with Judah and Manasseh to their land. It is the duty of His faithful stewards to vindicate their Lord's truth by making diligent effort to find the lost nation, and so to confound the infidel, and to afford "strong consolation" to "those who have fled for refuge to lay hold upon the hope set before them." (Heb. vi. 18, A. and R. V.)

It is not "necessary to personal salvation;" but Israel restored, will furnish to the Lord's armory such a powerful ally for the conversion of the world, that their discovery must be, and will be, as "life from the dead" to the perishing nations; and also, Israel found and blessed, will so prove the Lord to be faithful and true, that the fact will be an encouragement and consolation to the believer in Christ and confirm him in the faith. The honor, truthfulness, and glory of the Lord count for something in the Christian's profession. It cannot be a matter for languid interest and half-hearted concern, that matters which "occupy the whole heart and the whole soul" of the Almighty God and Father of our Lord Jesus Christ, and of the Lord Jesus Himself, should be dismissed by His followers with the faint recognition that it is and must be an open question to be received or rejected as men please.

The truth has now been revealed and publicly made known by matchless evidence, and cannot be set aside with safety. Those who assume this attitude of indifference can hardly have reflected how our teaching affects the infidel. How it rebukes those who carp and cavil at the inspiration of the Old Testament, under the assumption that "a higher criticism" rejects the received opinions, as to its sacred character! And how the Scriptures themselves are dark and puzzling without this light which God Himself has shed upon them, in these our modern and perilous days! To the Christian patriot the perpetual enjoyment of the blessings promised to Israel cannot be a matter of indifference. To the teacher of spiritual things it must be a momentous fact that Israel is to be the Lord's agent for the conversion of the world, and that "the kingdom of God," with Christ as its King, is to be Israel's

national possession, to the glory of God (Matt. xxi. 43 and Dan. vii. 27).

In whichever light we regard it, this cannot be an open question to accept or reject, as men please. It deals with God's purposes for the world He loves so well; and men ought to strive earnestly to discover where the Christian nation is which, "bringing forth the fruits," is destined to convert the world to the rule of Christ our King. John Bunyan saw the splendor of the favored nation's position in the kingdom of grace, and longed to be an Israelite. Shall men now lightly regard what he so earnestly desired?

The objection at present urged to an active propaganda of our views, takes up the case as applied only to individual believers. "It is not necessary for salvation"—that is, for their salvation. But our arguments refer chiefly to the national aspect of the case, which the Lord God of Israel and the Lord Jesus Christ did not despise. The Old Testament is full of promises to "the nation;" and, finally, in Ezek. xxxvii. 1–28, it makes provision for the blessed condition of two united nations, Israel and Judah.

What God so tenderly regarded we must not disregard! The Lord Jesus was so full of the idea that He was constantly proclaiming the advent of "the kingdom of God," and on one memorable occasion declared to the Jews that that kingdom, "the kingdom of God," was about to be "taken from them and given to a nation, bringing forth the fruits thereof" (Matt. xxi. 43). That Christian nation He called "My nation" in Isa. li. 4, and declared it to be "a nation" which had sought and found Him (Isa. lxv. 1).

Can Christian men regard with other than ardent

interest and earnest zeal the discovery of the nation so distinguished and so blessed? Can such fail to praise the Lord when the fact is certified to their reason, that their own fatherland and empire is the one so favored by the God of their salvation; or refuse to make known to others the joyous news that the Lord' First-born, who was dead, is alive again; who was lost is found (Jer. xxxi. 9; Luke xv. 24–32)?

SOME EPISCOPAL OBJECTIONS ANSWERED.

By The Rev. Denis Hanan, D. D.*

1. That the Ten Tribes were known about A. D. 60, for they are mentioned by the Apostles.

2. That the Saxon tribes entered Britain about A. D. 500 without tradition of their origin.

3. That if the Saxons were of the Ten Tribes, this ignorance could not have existed.

4. For it is unparalleled in history that a people should lose tradition of ancestry in 450 years.

To this it may be most respectfully replied:—

1. That the Ten Tribes, if known about A. D. 60, *have* lost knowledge of their ancestry. They are, and have been unknown, no people on the earth knows itself to be Israel through national tradition.

2. That the Saxon tribes possessed no tradition, and yet they had a history which has been discovered comparatively lately by historical and archæological research.

3. That other peoples have lost all traditional knowledge of their ancestry in a much shorter period of time (see note).

4. That the mention of the Ten Tribes by the

* The *Banner of Israel*, Oct. 14, 1891.

Apostles did not imply their contact with the whole body of the people, or the conversion from Paganism of the main body; and that Paganism would necessarily cause the tradition of origin and of pure worship to cease.

5. That any supposed improbability because of non-existence of tradition as to origin, is not to be set off against.

(*a*) Historic and archæologic evidence of the place whence the Saxon tribes came.

(*b*) The evidence of custom and structure of language.

(*c*) The evidence of exact fulfillment of Israel's predicted future.

6. That God designed that Ephraim-Israel should be lost, and this could not have been effected if the circumstances of the people were such as to maintain traditional knowledge. They must be found nationally in covenant and "sons of the living God," in a place where it was said that they were "not God's people" Israel (Hos. i.). Objector acknowledges the existence of Ephraim-Israel and that people's predicted future; but if he trusts to tradition of origin, and makes it a *sine quâ non* in the identification, his quest will be for ever fruitless. Nevertheless, the objection raised is plausible; as, indeed, are many other arguments which would place tradition in opposition to the statements made in the Bible.

NOTE.—The Africans in the West Indian Islands have lost all trace of their original customs, religions, and languages, and yet it is not many years ago that the stock was kept up by a large annual importation direct from Africa. And if it be objected that an Aryan race would retain their traditions longer, there is to be seen in Ireland the phenomena

of the descendants of Cromwellian troopers, who have lost all traditional knowledge of their British descent, and would be highly offended if it was implied. They are more Irish than the Irish themselves. This has been brought about in 200 years, partly by inter-marriage, but chiefly by change of creed ; and this was the very influence that caused Pagan-Israel to forget her origin, the memory of which was inseparably connected with a pure faith. On the other hand, those descendants of the English (chiefly officers), who settled in Ireland at the same period, and remained Protestant, have retained, and are influenced by their traditional knowledge. There are families of Jewish descent who, having become Christian, have lost all traditional trace of their Hebrew origin, and this within a few generations. Thus it seems to be the truth that so far from loss of traditional knowledge being unparalleled in history, under certain conditions it is certain to take place: conditions similar to those under which the "Tribes in the Dispersion" wandered, during the first centuries of our era.

NOVEL OBJECTIONS.*

THE Proprietor of the "Upper Norwood Depository" has forwarded to us some rather novel objections to our Identity, raised by an individual who is prepared, it appears, to prove that the British cannot be Israel, for the following reasons:—

1. Because Bishop Titcomb in his "Post-Bag" says, "The matter is not capable of scientific demonstration."

2. Because Mr. E. Hine declared Israel was only

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* The *Banner of Israel*, April 15, 1885.

to be found under a monarchy, and yet he has gone to visit the United States as a part of Israel, such States being a Republic.

3. Because Ezek. xxxvii. 12, and Isa. xliii. 5 show that Israel is to be found scattered East, West, North, and South, prior to their gathering into Palestine, and therefore they cannot be in Great Britain.

4. Because Israel is to be found the tail and not the head, and not a nation at all, as demonstrated, it seems, by Ezek. xxxvii. 12.

5. Because the British are under a monarchy, and the throne of David over Israel was to be in abeyance until "He comes, whose right it is" to reign over the kingdoms of this world (Ezek. xxi. 27).

6. Because Isa. lix. 19 points to the East as well as to the West as the residence of Israel, whereas the writers on our Identity refer only to the West as Israel's abode.

7. Because it is no Identity to claim as the "other name" the British, since the description might point equally well to the French or Germans.

We have been favored with these grounds of objection in order, we presume, that we may reply to them. We do so accordingly, in order :—

In respect to No. 1.—We decline to be bound by Bishop Titcomb's dictum. It is enough for us to know that the Bishop believes the British to be the Lost Ten Tribes, and that the evidence forthcoming has satisfied him generally of that fact.

No. 2.—The Americans are not "Ten-Tribed Israel," and therefore, in visiting Manasseh, Mr. Hine was not out of order in expecting to find them under a Republic. It was only the House of Israel which prophecy has tied to a monarchical

form of Government in Jer. xxxiii. 17, 26, and other texts.*

No. 3.—Israel is "buried" and yet "scattered"—"collected" in the Isles of the West, and yet "spread abroad" to the West, the East, the North, and the South, as Gen. xxxv. 11 predicted. The objector's argument involves a *non sequitur*, and is opposed to 2 Sam. vii. 10, and Isa. xxiv. 15, which point to these "Isles of the West" as the "appointed place" of the Ten Tribes' headquarters during their "captivity."

No. 4.—We deny that Ezek. xxxvii. 12 declares Israel is to be found "the tail and not the head." The figure of the nation's "graves" merely indicates that the people will be unknown as Israel, buried among the Gentiles, and cast away, but ver. 10 plainly tells us they will be a powerful, numerous, warlike race, then.

No. 5.—Ezek. xxi. 27 does no more than declare that Coniah's posterity in the male line shall never occupy the throne, but it cannot set aside promises to David and Solomon, which declared that "David should never want a man to sit on the throne of Israel" (1 Kings viii. 25; Jer. xxxiii. 17, 26; 2 Sam. vii. 13, 16, etc.).

No. 6.—Israel, doubtless, is to be an Eastern Power, as well as a Western. We British, accordingly, are the kings of the East in India, Borneo, Ceylon, Burmah, Hong Kong, etc. The chief seat of Power is doubtless in the West. But the British are distinctly the chief rulers in the East as well as in the West. No other nation existing fulfils this *rôle*.

No. 7.—Israel is known by another name—the

* We of America are Manasseh, the 13th tribe of 13-tribed Israel, and the Separated—"Great People." Gen. xlviii, 19. C. A. L. T.

British—to-day, and this fact sufficiently fulfils the prophecy. When the French and Germans have even one of the marks of Israel, it will be time to talk of the failure of this sign of Identity.

The above, we believe, disposes of the very weak and frivolous objections offered for our consideration. They come from one not familiar with our literature, and whose powers of reasoning surely must be of a limited character. We trust when next we are favored with objections they may be of a kind more worthy of our space.

A CLERICAL OBJECTION AND OUR ANSWERS THERETO.*

A CLERGYMAN with whom we have lately discussed the subject of Our Identity, while confessing that "he has not had time yet to study the evidence carefully" (we wonder that the clergy can leave any subject connected with the Bible for future, but not for present consideration!) tells us, nevertheless, that the great

OBJECTION he has to make to this matter is, that "*Israel*" *at the present time is obviously a spiritual body;* "spiritual Israel," in short; *that the promises to Abraham will be fulfilled at some future time by the true flesh-and-blood sons of Jacob; and that the probable place where Israel*—who, he admits, are "lost" just now (!)—*will be found is just where they were lost, the Afghans possibly being part of them.*

These, of course, are the old objections often answered before; but as our friends the clergy are apparently above making themselves acquainted with what is written in reply to their objections, but

* The *Banner of Israel*, November 5, 1884.

quietly repeat over and over again the same arguments *contra*, as if they were fresh, and new, and cogent, we feel bound now and again to furnish our readers with answers to our ministers, who can find time for mothers' meetings, children's teas, flower shows, concerts, bazaars, and the thousand and one "tables" they serve, but cannot, from one year's end to year's end, find time to consider a matter which concerns God Almighty's truth, His faithfulness to His oath and word, and the sacred character of His purposes towards the chosen people, whom He deigns to call His nation, His people, His inheritance and heritage "for ever" (Isa. li. 4; 2 Sam. vii. 24, 25; 1 Kings viii. 52. 53).

The first point alleged is that at the present time there is no "Israel" existing at all as a nation, but only a body called "*spiritual* Israel." When asked who are meant by this title, we were answered that they are the true believers in the Lord Jesus Christ, and that these now are doing all that is being done for Christ in the present day. Asked if sending the Gospel "to all the nations, all the families, and all the kindreds of the earth" was and is part of this work we were assured by our clergyman that this was what he meant. Our reply to this statement was, that our friend the clergyman was mistaken as to his facts. Christian men, as truly such as any to be found in England or the British empire, exist in hundreds among Tinnevelly or Bengal native Christians, in Germany, France, and Italy too, but none of these ever dream of sending the Gospel they love to *all* the occupants of *all* countries throughout the world.

To meet this, our opposing cleric seemed inclined to think that "the Waldenses and Albigenses, the Moravians, and other Continental Protestants, had

sent and were still sending the Gospel to many parts of the world." We submitted that "many parts" were not "*all* parts," and pointed out that the "sign" of Israel present in the British, but absent in all the bodies named, was that the former aimed at all nations, all families, and all kindreds of men, to whom to tell of Christ: whereas the Churches named, the Hindus and Continental Christians, did not make universality their aim, but only certain parts of the earth their object, and this was the governing fact of the whole matter. At this point our clerical friend changed the subject—*silenced.*

"Spiritual Israel" having thus been disposed of, our friend maintained that God's promises to Abraham will "at some future time" be fulfilled, and that His purposes are often in abeyance, though the promises are sure eventually to be fulfilled. There was no need, he declared, to impugn the faithfulness of God to Abraham, because the promises were long delayed to the "afterseed." We replied that the point was not exactly apprehended by our friend. God's promises "to Abraham and his seed" were "*for ever*" (Luke i. 55). There is no abeyance here, no breach of the continuity of blessing to the promises. But what are the facts, on our opponents' own showing? Abraham's seed *just now* has not the promises at all! but the British Gentiles, non-Israelite by race, have somehow got hold of them *all!* Is there any provision in God's Word for such a complete transfer *pro tempore* from a Hebrew to a non-Hebrew race of the very marrow, and core, and fatness of the promises, which Abraham earned from his covenant Redeemer by oath, by promise, and by counsel, all three together?* Not

* An excellent point. C. A. L. T.

one iota! not a single vestige! How then can any man, cleric though he be, and therefore bound to defend God's honor, oath, and faithfulness to the death, venture to declare to us, without a shred of evidence or a scintilla of proof, that God, having sworn "to Abraham and his seed for ever" that He would give them a perpetuity of particular blessings specified, afterwards and for hundreds of years has been false and perjured to that particular race, and has conferred to-day on a mere Gentile, non-Israelite nation, the British, every one of the good things, temporal and spiritual, He had bound Himself by an oath—the most sacred any being ever took—to give perpetually to the Hebrews, and to the Hebrews only? *

This argument was not answered by our clerical friend, and naturally so, for as an argument it is unanswerable! We did not add that there were many other lines of proof to show that there could be no postponement of God's promises to Abraham, Isaac, and Jacob to some far distant time, after the return of the Jews to their land, as he seemed to imply. It is the fact that the birthright blessings of Joseph (Deut. xxxiii. 13–17; Gen. xlix. 22–26) have to be fulfilled, and have not yet been made good to them, if the British be not the House of Joseph. These cannot be relegated, as Joseph's portion, to the distant future, and after the date of the Millennium, or Judah's restoration; for then the Twelve Tribes will "share and share alike," and there will be no room at that time for Joseph's separate enjoyment of his birthright blessings. It follows then that now, to-day, in these "last days," we must find Joseph's House enjoying its birthright benedic-

* To dispute this is DANGEROUS. C. A. L. T.

tions and exercising the functions appertaining thereto, as God is true. *

As to the Afghans being Israelites, and the necessity for searching for "Lost Israel" where Israel was lost, we asked our clergyman whether he would look for a flock of "wandering" sheep in the very spot where they were originally lost, and whence they "wandered," as predicted, before they disappeared? Israel was destined to become "wanderers among all the nations," and to proceed "Westward," and settle in the "isles of the West" (Hosea ix. 17; Amos. ix. 9; Hosea xi. 10; Isa. xxiv. 15). To look, then, for "Lost" Israel—we are glad of a clerical admission that Israel was really "*lost*"—where she disappeared is to ignore Scripture, dishonor and distrust God's Word, and to behave in an unbecoming manner towards the revelation of God's purposes and plans.

The Afghans, we pointed out, claimed, it seems, a Jewish origin, were scattered Eastward, and not Westward, had no wealth, nor power, nor gates, nor heathen, nor colonial empires; were without God's Word, His Sabbath, and His laws, and dishonored, but never preached Christ to the heathen.

These were the arguments we used in our endeavor to convert our clerical friend, but the conversation ended, as those on the subject with clergymen generally do: "I don't see it; but then I hope to give the subject serious study—some day!"

"Some day!" Alas! that day never comes. The eyes, and ears, and hearts, and understandings of the clergy, and of our ministers too, are all tight closed to Our Identity to-day because God has so declared they should be in Ezek. xxxiv. 4, 6, 8, 10,

* Hence Anglo-Israelism rightly understood is the grandest proof there is of Biblical verity. C. A. L. T.

16; and what He has said must and will surely come to pass. Hence our utter failure to convince our clergyman of the Church of England on the occasion in question. But even this is a new proof of Our Identity, for if our shepherds who make known the way of salvation so faithfully were glad to accept this glorious truth, then we had not as a nation been Israel, and God's Word on that behalf had not proved true, but on the contrary, false and misleading, which God forbid. Therefore, O Israel, even when our clergy gainsay and ridicule the ways of the Lord, praise ye Him, for He is Israel's God for ever, even yours! (2 Sam. vii. 24; Psa. xlviii. 14.)*

REASONS FOR NON-ACCEPTANCE OF BRITISH-ISRAELISM.†

By P. C.

A CLERICAL friend * * * * returned the following reasons for his not agreeing with our contentions.

OBJECTION.

"DEAR MR.————,—Let me state very briefly why I cannot agree with your view.

"1. I do not find anything in Scripture to justify the foundation of a wide difference in the divine purpose with reference to the Ten Tribes and the Two Tribes. On the contrary, in two passages of the New Testament the Twelve Tribes are spoken of

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* Amen! True, too, here among us of Manasseh and among the bulk of our Shepherds so far as I have found! and yet in ratio to their number I verily believe that relatively more of the clergymen of all branches of the Church are now coming to this truth than of the laity, and that from now on the tide is changed in that we are nearing that great period of awakening when the knowledge of this truth will cover us as the waters do the Sea. C. A. L. T.

† *Banner of Israel*, June 22, 1892.

as a homogeneous body (see Acts xxvi. 7, and James i. 1), and in the symbolical reference to them in Rev. vii. they are all in the same bundle with the single exception of Dan.

"2. The evidence that the Ten Tribes emigrated from Media to Europe is very meagre, being but a single passage in the Apocrypha, unconfirmed by word, allusion, or comment that I find in any part of the New Testament, or in any other author.

"3. The fact that this body of emigrants had entirely lost their language shows that they had got mixed with other populations, and were not the pure seed of Israel, but an amalgamation of other peoples,

"4. It is incredible that a nation like the Israelites. with such a history and such a literature, should have forgotten everything about their own origin; especially—

"(*a*) Should have lost their distinctive name, neither Israel, Joseph, nor Ephraim surviving among them, and the name Scythian taking the place of these from the utterly inadequate reason that they dwelt in 'Succoth,' or booths.

"(*b*) Should have lost all traces of their own language save some words of common origin, more especially said to have lost the name Jehovah, and had little or no affinity to the names of Abraham, Isaac, and Jacob.

"(*c*) That they should have lost their most distinguishing customs, particularly circumcision, sacrifice, and passover.

"(*d*) That they should have retained no traditions of their early history, the most remarkable history of any nation.

"(*e*) That they should have wholly lost their sacred books.

"All this is the more remarkable, and the argu-

ment, to my mind, becomes unanswerable when you consider how marvellously different the case has been with the Two Tribes. How can you explain the difference?

"My belief is, that the exiles who returned from Babylon were the nucleus of the race, being joined by some of the other or non-Judaistic tribes. I do not find our Lord treating them otherwise than as the representatives of the whole covenant people.

"The preëminence which the Anglo-Saxon race enjoys in the world I hold to be due not to their natural descent from Abraham, but to their spiritual relation to Jesus Christ.

"I am sorry to differ from you in a view to which you attach such importance. But I have not intruded my views upon you.

"With kind regards,

"Yours very sincerely,———."

Here is the summary of the usual difficulties that bar the path of enquirers and shut out the light of truth. It may be useful, therefore, to keep repeating the answers which have so often refuted these objections and to ding them again and again into the ears of our students. But previously to any enquiry no less than five sources of confusion exist which obscure our traditional theology, and these must be removed :—

FIVE SOURCES OF CONFUSION.

1. Spiritual with literal interpretation.
2. The Abrahamic covenant with the Mosaic.
3. The seed of Judah with the seed of Ephraim.
4. The first Advent with the second.
5. Catholic with special.

For instance, as examples of confusion :—

1. Making curses literal but blessings spiritual; of Daniel's five monarchies—four literal, one spirit-

ual; "the Gates," spiritual; blessings of hills, depths, breasts, etc., all spiritual.

2. The idea of both being done away, as being both "the law," and so forth.

3. Christ, who "sprang out of Judah," being made identical with Ephraim's seed, which is "the fulness of the nations" (Gen. xlviii.).

4. All prophecies of the first Advent understood literally down to such things as "the foal of an ass," the vesture, etc., etc., ; but of the second Advent either all spiritually or not at all! If so, how are the heathen to see who are the people whom the Lord hath blessed?

5. "All Israel," meaning the Christian Church. If so, who are "the chosen and peculiar people"? Who the twelve who shall sit on twelve thrones judging the Twelve Tribes of Israel? What is God's purpose according to election? etc., etc.

The objections of my clerical friend may now be met *seriatim*:—

1. No "wide difference" is found by him in "the divine purpose" with reference to the Ten Tribes and the Two. Here is a misapprehension. "Wide difference," indeed, there is, not in the divine purpose, which was fixed and uniform, but in the divine discipline and means leading up to one end. The Ten Tribes were absolutely divorced (Jer. iii. 8) so as to become Lo-ammi (Hosea i.), no longer God's people, in punishment of their establishment of Baalism under Omri, and incorrigible adhesion to their idolatry. "When Ephraim sinned in Baal he died" (Hosea xiii.). This uncovenanted state lasted about one thousand years, during which the Ten Tribes were "cast out of God's sight" (Jer. vii. 15), "driven out of His house" (Hosea ix. 15), scattered to be "wanderers among the nations" (Hosea ix. 17), and

"lost" (Jer. l. 6). All this, be it remembered, was visited upon the Ten Tribes, by divine decree, the judicial sentence of "the Most High God, who ruleth in the kingdom of men." The remembrance of God's decree and God's providence will answer and wipe out a multitude of objections.

On the other hand, the Two Tribes have never been uncovenanted. The abolition of the Mosaic covenant did not repeal the Abrahamic, with which alone we have to do, and God hath not cast away His people whom He foreknew. At the first advent they alone were visible representatives of the covenant people, and it is true were treated as such by our Lord; but all the while the Ten Tribes were not forgotten, as Jehovah had promised not to forget them, but to be to them "a sanctuary in the countries where they came" (Ezek. xi. 16), although "they had forgotten their resting-place" (Jer. l. 6). And their existence was known by St. Paul, who appealed to the common faith of the Twelve Tribes (Acts xxvi.), and by St. James and St. Peter, who wrote to them "in their dispersion." All this is doubtless supernatural, but not incredible any more than is the survival of the Jew amongst us after 1,800 years of persecution and attempted extermination!

2. It is objected that "the evidence that the Ten Tribes emigrated from Media to Europe is very meagre, being but a single unconfirmed passage in the Apocrypha." This is an unintentional misrepresentation. We do not base our historic evidence on Esdras, but we enlist his astounding narrative of the interpretation of a vision by an angel as being susceptible of no other explanation than of a fact in history, and we confirm and build up an historic conclusion by a host of corroborative evidence,

drawn from Josephus, who testifies that only Two Tribes fell under Roman sway, whilst a countless multitude were still beyond the Euphrates of the exiled ten; from Herodotus, who relates the migration of Scythians from the same source as Esdras starts the Israelites, at the same era, to the same terminus; from Sharon Turner, who traces the Anglo-Saxons from the same source at the same era to the same centre as the previous terminus and thence beyond to the "Isles of the West," whence seemingly the three events, co-existent, must be all "one and the same," with only a change of names; and in confirmation of Sharon Turner we have Freeman, the Rawlinsons, Du Chaillu, and I may say all modern historians, adding their endorsements, as well as evidences from language and customs, and coins, and Baal-worship, and Irish bards, and Welsh triads, etc., etc., all combining to constitute a proof which Darwinism would rejoice to possess. Our historic evidence is thus cumulative with fresh confirmation daily pouring in and forming a mass of proof which few who weigh it can resist and none can refute. *Magna est veritas et prævalebit.*

3. Half of this is true and half erroneous. We have mixed, but never amalgamated, "with other populations." We have been (as God foretold) sifted amongst the nations, but not a grain has fallen to the ground (Amos ix. 9).

4. It is incredible, etc. Not if it be God's decree. This, unhappily, is ignored by the objection. If we bear God's decree in mind, and believe it, we have our answer to this and all the subsequent objections. Had language, origin, rites, names, especially the covenant name of Jehovah, circumcision, passover, and sacred books been remembered and preserved, how could Lo-ammi be perpetuated for

1,000 years? Besides, as Dr. Borlase, the famous antiquarian, of Cornwall, tells us, "Germans, Gauls, and Britains equally lost all notice whence they originally came" (Antiq., p. 19): and Cæsar (Lib. vi.) tells us "the Gauls and Britons derived their origin from Dis." So that not only does a judicial providence account for the phenomenon, but experience verifies it. *Per contra*, and in a word, How does our "spiritual relation to Jesus Christ" mark us off from Germany? How does the promised seed through Judah explain the temporal promises of the birthright through Ephraim? In what did the birthright consist? Why was Ephraim pronounced to be "My first-born" so late as by Jer. xxxiii. and in 1 Chron. v.? What were Ephraim's privileges when Judah was in captivity and himself in exile? What are they now? for "the gifts and calling of God are without repentance,"* and "He hath not cast away His people." But Ephraim and Judah must be one nation again on the mountains of Israel, and the heathen must see it, that "they may know, saith the Lord, that I am Jehovah that sanctify Israel when My sanctuary shall be in the midst of them for evermore" (Ezek. xxxvi. 28).

THE REASON WHY SOME OF THE CLERGY REFUSE TO ACCEPT OUR VIEWS.†

THE Rev. James Mountain, of Tunbridge Wells, speaking at the recent anniversary, at Exeter Hall, on May 17th, gave a very interesting sketch of his own experience, and showed why and how he was

* That is he does not repent of his gifts and promises, nor does he break an oath. C. A. L. T.

† The *Banner of Israel*, June 22, 1892.

himself deterred for many years from accepting the facts, which he admits are great truths, that he publicly proclaims to-day, to wit:

OBJECTION.—*The style of the works which he read in support of our views in the first instance were not to his taste. Some of the arguments were valid and plausible enough; others were weak and absurd, and repelled him.*

ANSWERED.—The speaker did not specify what these weak arguments were, nor who were the authors of these defective works. It makes it impossible therefore to judge how far the reverend gentleman was justified in putting away from him, without further inquiry, what savored to his mind of weak and foolish reasoning, or if he was right to turn his back for years on a subject he is now aware closely touches the glory of God, though it does not and cannot take the place of the Lord Jesus Christ, or save the soul of the believer therein.

We presume that the reverend speaker was pointing to the works of one of our earliest writers, Mr. Edward Hine, which, whatever their merits, had an enormous circulation, and did more, we suppose, to compel attention to the subject, among the general public, than anything that has appeared since. Nothing but his vigorous language and powerful blows, would or could have demanded attention; and many of those who are now ardently at work in the same direction as he was, owe their present convictions to the early works of Edward Hine. The "47 Identifications" were not faultless; but God used them extensively for good. We ourselves, like many more, were first led to study and embrace this subject by the striking way in which the matter was put before us, by that rough

and unpolished pioneer of modern British-Israelite belief.*

OBJECTION.—Another ground which induced Mr. Mountain to cast away the thought of "Israel lost and found," for many a long year, was *the foolish enthusiasm of some, who put the subject seemingly in the place of Christ, and never exercised the smallest discretion in bringing the matter before those who were unwilling to be bored with the Identity, and were resolved to resist it.*

ANSWERED.—But Mr. Mountain should have remembered that any truth worth knowing must, if it is to spread among the people, be advocated with much enthusiasm; and that while all have not discretion, it is certain that some well-meaning but foolish ones, will over-step the mark and repel where they meant to attract attention. It was unwise in him, we think, to refuse to investigate what he saw was occupying many minds. His surrender to Bishop Titcomb's work was creditable to his candor, but it seemed to us that he refused assent before because prejudice had blinded him. The bishop wrote nothing even in the "Anglo-Israel Postbag" which was very new, but the work was a scholarly one, and it was recommended by the position of the writer.

Prejudice, in short, really kept back the Rev. Mr. Mountain, as it does thousands of his cloth to-day. The clerical biographer of the late bishop, blinded by the same prejudice, thought so meanly of Episcopal dealings with the Identity, that he actually passed over the late bishop's Anglo-Israelite works, efforts, and studies, in absolute silence, as if he would

* Here also we are glad to testify the same, and to claim that no student of this topic is posted until he has read and studied the works of Edward Hine! See Collateral reading.

C. A. L. T.

draw a charitable veil over the vagaries of a learned but mistaken prelate! (See "A Consecrated Life," by Rev. A. T. Edwards, M. A.) The Rev. Mr. Mountain uttered a solemn warning to us all not to publish anything but what is very carefully prepared, and put forward in the best manner, and by the very best men. But who is to say what will be acceptable to all? and what will be deemed worthy of belief by the wise and the learned? and by our clerical brethren more especially? We take pains for our own part to let nothing see the light in the *Banner of Israel*, which cannot be substantiated by credible proof; or which can be deemed offensive or violent writing, yet, we lack not evidence, that now and again our opponents deem our reasonings wild and objectionable, our arguments trivial, and our conclusions lame and ridiculous. The fact is, we cannot please all; nor can we persuade men to examine what is new to them, or opposed to long established prejudices, and time-honored but faulty convictions. We are glad that the reverend speaker is now with us, and prepared to preach and publish the Identity. We hope he will become a contributor to the *Banner* soon, and so help at any rate to keep us from falling into those errors which deterred him so long from investigating what he knows now is God's own truth.

In regard once more to the unfortunate intrusion of the subject on unwilling hearers, we know this has been the practice of some. But zeal should be tempered with discretion in all things, and especially in connection with Our Identity. Men are often willing enough to discuss the subject if they are wisely approached, but large classes, including we are sorry to know, the clergy and ministers of our land, are mostly disinclined even to listen to any-

thing relating to the matter ; answering as we have been answered, that "on that point they have made a rule to allow no allusion and certainly no controversy." We can understand Mr. Mountain's dislike to being worried with the subject, but it is a sign that the knowledge of the Identity is spreading, when we find that in Australia, as well as in the United Kingdom, he never could get beyond reach of these views, till at length, Bishop Titcomb's last work forced him to capitulate at discretion? May we have many more such captives from among the clergy, and God (not man) shall have all the praise.

A FRESH CLERICAL OBJECTOR.*

We always receive the criticism and objections of a clergyman or minister of religion with sincere respect and attention. Their opposition is usually based on what appears to them to be a vital principle, and it is worth striving to convince them they are in error as to facts, and in regard to the tendency of our views, because of the enormous pulpit influence they possess with the great majority of our people.

The objections we have now to notice are addressed by a curate to one of his parishioners, and have reference to Mr. E. Hine's "Lost Israel Found," which the parishioner had lent to his pastor to read. He appears to have read the volume accordingly, and these are his views on the matter as he rose from its perusal.

Objection. "Some," he says, "of the coincidences are curious and interesting, but I think to an unbiassed mind, and thoughtful man, it must be evident that most of the arguments could with

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* The *Banner of Israel*, Sept. 2, 1891.

equal right be referred to almost any Teutonic race, or almost any civilized nation. Some of the Identities are most childish, and would equally identify a wandering tribe of North American Indians. Then, again, the way in which Holy Scripture is used, is hardly straightforward. The taking of texts without their contexts, and quoting portions only of sentences is deceitful and dishonest. Apart from its religious side, looking at it as a study of the origin of species, and of nations, I can allow it to be a harmless hobby ; but one which affords but little attraction to me. But I think it a great mistake to drag it into religion, and must warn you and others who read these books, that you have no right to read into Holy Scripture limitations which God has not placed there. For the Church of Christ is for all the world, for in Him there is neither Jew nor Gentile, bond nor free, and as many as are baptized into the Church of God, they are the true Israel of God. This is the Catholic faith once delivered to the saints."

ANSWERED.—Such is our cleric's deliverance. With Mr. E. Hine's book we have nothing to do, and regret that our clergyman had not, in the first instance, the opportunity of reading our Association's Hand-book (2d edition) or some of Bishop Titcomb's works.* Mr. Hine, however, was striving in his book, to prove by a mass of "cumulative evidence," that the British nation to-day is endowed by God Himself, with a vast majority of, if not with all, the blessings He promised on oath to "Abraham and his seed for ever," thus establishing the identity of the two races. There was nothing improper in such a method of procedure, or in his effort to substantiate the case by every available feature of the

* See Collateral reading.

likeness. In all cases where the evidence of identity is offered, it is needful to apply the test in apparently important, as well as in what seem to be trivial and even childish points. Thus in attempting to show that he was Sir Roger Tichborne, the famous claimant, and his opponents in the suit as well, had to go respectively into all sorts of trivial and "childish" points to prove he was, and also that he was not, the rightful heir to the property claimed. In such cases the claim to succeed must embrace the whole man.

In respect to the Identity of the British with Israel, it is also necessary to ascertain what the Scriptures predict as to Israel, and then to show that point for point, line for line, feature for feature, the British respond to every jot, and to every tittle, with not an iota excepted. There is nothing wrong in that, or improper? It is indeed the only way of proving the case! When our opponent tells us, however, that the evidence adduced by Mr. Hine, "could with equal right be referred to any Teutonic race, or almost any civilized nation," we must join issue on this point and deny the fact alleged. The very opposite is true. The points which Mr. Hine or any of our writers take up as the basis of our argument are derived from the Word of God, and have their parallel, as a whole, only in the history and condition of one race on the face of the earth; that is of the British! We appeal not to one or two of the features, but to all; not to one point of likeness, but to all. The few particulars, however, to be found in God's oath to Abraham and his after-seed, as the description of "the great and mighty nation" to come of him, in "the latter days," that is, in the Christian dispensation, suffice to prove our case; and these are unique. Where else do we dis-

cover now—(1) A great and mighty nation; (2) Vastly multitudinous; (3) Possessing the Gate of his enemies, and (4) Blessed with the power and exclusive privilege of Gospel propagation among all nations, families, and kindreds of the earth? This nation, immensely wealthy, is described as one able to lend to many nations, but never needing to borrow from any; reigning over many nations, but submitting to none.

These points all foretold in Gen. xxii. 17, 18; Deut. xv. 6, and xxviii. 1–15, suffice to prove our case. These few, but splendid promises, have been absolutely fulfilled in OUR OWN RACE only, and they have never been fulfilled among any other, be they Jews or Gentiles. Our cleric cannot deny the self-evident facts, and his arguments, therefore, so far, fall in ruins to the ground.

In regard to our alleged unfair dealing with texts of Scripture, we shall be ready to wage battle with our opponent, when he tells us wherein Mr. E. Hine, or we, have been guilty of the "deceitful and dishonest" practices in question. We deny the fact alleged *in toto*, and our cleric must prove it. The opponent objects to our, "dragging Our Identity into religion," and "reading into Holy Scripture" what God has not placed there. We reply that God Himself put Israel into the forefront of religion as "His chosen people," "His inheritance," and "heritage," His "wife," His "bride," His messenger and missionary, to show forth His glory, and His praise.

To ignore the object of God's love, we deem to be insult to our Maker and unfaithfulness to His plans and purposes. It may suit our cleric in his reverence for "Christ's Church," to ignore His Redeemer's choice of agents to perform His work;

but we cannot despise His will in the matter. We find that "Israel was to blossom and bud and fill the face of the world with fruit," and that "Israel only was known by Him of all the families of the earth," and was "the nation" to which the Lord Jesus Himself "gave the kingdom of God," also that His choice was irrevocable and unchangeable. Jehovah "the Lord changeth not, therefore the sons of Jacob were not consumed" (see Isa. xxvii. 6; Amos iii. 2; Mal. iii. 6). In the face of these texts, which may each be read in connection with all their contexts, we dare not eliminate Israel from "the religion and kingdom of Christ;" but regard God's choice of, and faithfulness towards, His chosen ones, as vital to confidence in the Gospel promises. "The Israel of God" (only once mentioned in the New Testament, and that in Gal. vi. 16) were not "the Church of God" in our cleric's ritualistic sense; but "a race," different from "those who walked according to the rule," described in the immediate context. "The Church in the wilderness," of Acts vii. 38, was "the Israel of God"—that is, the Twelve Tribes of Israel; and "the Israel of God" of Gal. vi. 16, was that portion of the House of Israel converted to Christ, to whom the Epistle was addressed by St. Paul,—even the Celts, or Galatae of Asia Minor, then, we suppose on their Westward march to Britain. The "Church of Christ" and "the Israel of God" are indeed for the world at large, in a wider sense than our cleric imagines, for the "British nation, being Israel," is God's selected messenger to all the nations, "Jew, Gentile, bond, free, male, and female" (Matt. xxi. 43; Gen. xii. 2, 3, xviii. 18, xxii. 18; Acts iii. 25; Isa. xliii. 21, xxvii. 6).

Those that are baptized into the Church of God,

are Christians and Israelities by adoption, if not Israel by Race; and though the House of Israel is not yet universally Christian by true conversion, yet, the masses will be so when Jer. xxxi. 33, 34, and Heb. viii. 10–12, have been fulfilled in them according to the promise. Our opponent should reconsider his position in respect to our subject, and then he will find that there is more in it than he at present suspects.

"THE REASONS WHY" A CONGREGATIONAL MINISTER REFUSES THE IDENTITY.*

We are always glad to know the difficulties in the way of the acceptation of our Belief by ministers of religion. We have before us the opinions of a Congregational minister, which we are requested to notice in order to reply to them, and thus, if possible, overcome his opposition and make the way easier for others who encounter the same in their consideration of our Identity facts and conclusions. The minister in question (who shall, of course, be nameless) having perused Dr. Grant's new pamphlet, "The Covenants," passed upon it the following judgment:

Objection.—"I have read the pamphlet in question with this much interest, that it is marvellous with what ingenuity you can support any theory you like to set up from the Scriptures. If I were to admit all this pamphlet contends for, the results to me would be (1), practically worthless; (2), dangerous as filling Englishmen with a national conceit they already have far too much of; (3), a *local* view of God I should be sorry to hold."

* Editor *Banner of Israel*, Wed., Nov. 5, 1884.

ANSWERED.—Our objecting minister declines controversy, but expresses gratitude to the sender for enabling him to read Dr. Grant's arguments.

In replying to the minister who so clearly formulates his opposition, we find that his first objection is only our old friend *Cui bono?* in another dress. The Identity is to him "*practically* useless"—that is, he wonders what possible use it can be? *Cui bono?* * is the cry of his mind in the face of the question we raise. If we answer, that it shows the Bible to be true, that God's oath and faithfulness are thereby vindicated and found to be in accordance with historical facts, that these views are the death-knell of infidelity and Atheism, and that true godliness and the missionary cause have their sustaining foundation in facts and dogmas which point back to God's truth and forward to His unswerving love and fidelity to the afterseed of Abraham, we should by rights enlist the sympathy of every true teacher of the Gospel of our God and Saviour Jesus Christ. Surely it cannot be practically worthless to any Christian, much less to a teacher of the Word of God, to be placed in possession of a truth which tells him the Bible and its teachings are proved to be God's Word, witnessing for Him by the story of a race to whom He Himself appeals for evidence that "He is God?" (Isa. xliii. 10–12, xliv. 8). Surely to a servant of Christ it must be "practically" most useful to learn why, when God swore to Abraham that his afterseed should possess certain blessings, those blessings are exclusively to-day the property of the British people and no other? This fact cannot be denied, and it is a "practical" matter of our own contemporary history, which the Jews themselves admit and cannot explain, save on the supposition that

* *Cui bono? i. e.* what good?

we as a nation are Ephraim, the Lost Ten Tribes, now found in these islands, befriending his race and ready to restore them to Palestine, according to the prophecies. As evidence of that fact we here quote a paragraph from the Perthshire *Courier*, of September 30, 1884, recording the lecture there of a converted Jew, the Rev. Eliezer Bassin, travelling Secretary of the Syrian Colonization Fund:

RELIEF OF PERSECUTED JEWS.—The Rev. Eliezer Bassin, C. M., Ph. B., a converted Jew, travelling secretary for Scotland to the Syrian Colonization Fund, lectured on the above subject in St. Leonard's Church on Sabbath evening. In the course of a very interesting lecture setting forth the great hardships to which the Jews had been subjected by "Christians" so-called, and the consequent difficulties experienced by missionaries when endeavoring to preach Christ to them; he said that while these persecutions could not be justified by any human reasoning, he could see the finger of God in it all, as the Jews were thus prevented from settling down amongst those Gentile nations at the risk of losing their identity, as the Ten Tribes had done; and it was necessary as a testimony in favor of the authenticity and inspiration of the Scriptures that they should thus be kept distinct from all other nations, besides the fact of their being driven from country to country was leading them to think of their own land and prepare them for returning thither, to which, he was of opinion, Britain would ere long have the honor of conveying them. In speaking of Great Britain being the only nation from which the Jews received kindness and shelter, he said he was inclined to believe that the British people were indeed his Brethren of the House of Ephraim—the long Lost Ten Tribes—as was evidenced by their being in possession of the blessings and privileges promised to Israel.

We see here that a minister of the Gospel, who is a converted Jew and a missionary too, has come to the conclusion (so different from our Congregational minister's!) that Our Identity is of immense practical importance, since it touches God's honor, His oath to Abraham and Israel, the restoration of the

Jews to the land, and God's prophetic announcements to mankind as contained in His blessed Book.

We think we may leave the Rev. Eliezer Bassin to answer his Rev. dissenting brother respecting objection No. 1, and pass on to ask (No. 2) why it is dangerous to tell a nation or a man of God's electing love, and why such information should lead to national or personal conceit? Our minister, we presume, is a man saved by free grace, through the blood of Jesus. Is it a dangerous doctrine to tell him or his congregation that men by faith become the sons of God and heirs of Glory? Does this tremendous elevation for the mere clods of the earth minister to conceit, and is the doctrine of "free grace" then a dangerous deceit? Cannot the God who selects a man or a nation for a splendid function and high estate, fit such man or nation for the nobility and glorious position by giving him or it "more grace"? Surely it is no improper thing to tell the heir to the throne of his high expectations and of his splendid future prospects; and it would not be right to conceal that knowledge merely because it may fill the heir-apparent with a "conceit of which he may have already too much." The objection is a thoroughly faithless, worthless one, showing ignorance of such texts as Jer. xxxi. 33, 34; and Heb. viii. 10–12, which give God's remedy for the earthly fears now expressed, and shows how the Lord means to qualify this nation to bear the greatness He intends for it, but which our opponent would reject on the unworthy grounds alleged.

We have no difficulty in meeting our opponent's objection No. 3—namely, that Our Identity gives us a "local view of God which he would be sorry to hold." "A local view of God" seems to imply that God confines His blessings to Israel, and being

"Israel's God" He casts off all other nations. Is this Our Identity doctrine? Are we not right in declaring our clergy and ministers fail to comprehend our views, and fail to learn from God's Word what His intentions regarding Israel really are? God's choice of Israel was only the choice of His earthly *ministers* to proclaim His grace to all mankind. Just so the Rev. minister of the Congregational Chapel at —— is God's minister to those of his section of the Church to minister to them the grace of God. Do we imply by his selection for this noble function that God is a local, partial God, who does wrong to choose His instruments? Our Identity, following the Bible, declares that God chose Abraham, Isaac, Jacob, and "Israel for ever" to constitute them the ministers of His blessings to all the world beside. "This People have I formed for Myself," said He who is "the God of Israel for ever;" "They shall show forth My praise;" "Israel shall blossom and bud and fill the face of the world with fruit;" "In thee and in thy seed (Jacob) shall all the families of the earth be blessed" (Isa. lxi. 6, xliii. 2, xxvii. 6; Gen. xxviii. 14; Ezek. viii. 4, x. 19, 20; Exod. iii. 15).

Our opponent quite mistakes the object of our God's choice when He selected Israel. It was not to localize His blessings! It was, on the contrary to spread them; not to make Israel the only race for the reception of His grace. It was that they might, like the ministers of religion now, be set apart to publish abroad the Gospel message to "all the nations, all the families, and to all the kindreds of the earth" (Gen. xviii. 18, xxii. 18, xxviii. 14; and Acts iii. 25). God must have His earthly agency; and He chose Israel to be His honored servants, to spread the good news, and to give evi-

dence that He is God, and to prove to all the earth, by the instrumentality of His chosen people, that He intends to reconcile the world to Him by the blood-shedding of Christ Jesus His Son, and has chosen Him from all eternity as the Saviour of the world of sinners. Our opponent is wrong from first to last, and ought, if a candid man, to admit it.

He began his letter to our friend with a grievous error, which, coming from a minister, we cannot understand. He says it is "marvellous that men can support any theory they like to set up from Scripture." Is Scripture then such a "nose of wax" that any monstrous, false, and wicked thing can be *proved* thereby? Shame on the cleric that affirms it!* How can they expect laymen to attend to their preachings from the pulpit founded on the same Scriptures, if those writings are of so doubtful a character as that? It is *not* true that any theory can be supported by reference to the Word of God! But if men spiritualize the message, and bend it to tell what its letter does not utter, then we say the clergy and our ministers too who do so sin against the Holy Book, attempt to do what our opposing friend alleges, and expend ingenuity in trying to make God's Word declare what it never says! Thus, too, they deny its plain literal teachings, which distinctly support and confirm our arguments respecting the Identity of the British people (Our Race) with the Lost Ten Tribes of Israel.

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* See Study No. Eight, pages 223-224.

A JEW'S TESTIMONY TO BRITISH IDENTITY WITH ISRAEL.*

WE take the following letter, written by the Rev. Eliezer Bassin to the editor of the *Helensburgh and Garelock Times* of Oct. 8, 1884, and feel satisfied our friends will deem it a most remarkable testimony to emanate from a Jew, now a convert to Christianity, and we believe a minister of the Church of Scotland. We hope our opponents, especially the clergy and ministers in this land, will note that the Rev. Rabbi Bassin tells us—

1. That Israel must be found, to fulfil prophecy.
2. That when the restoration takes place Israel and Judah must go back "together."
3. That the return will take place, as he believes, under the ensign of the British flag.
4. That the Identity movement is destined to lead to the "fraternity" of the British and the Jews.
5. That the British are the Tribes of Israel.
6. That the British, who have thrice shed their blood for Palestine, have the best right to it.
7. That the British are the lawful heirs of Abraham, Isaac, and Jacob, as respects the Land of Promise (Palestine).

We think these views so expressed should come with much force to the minds and consciences of our Protestant opposing clergy and ministers of religion who have incessantly repudiated our arguments and ridiculed our statements. These are now reinforced

* The *Banner of Israel*, Wed., Nov. 5, 1884.

by a son of Abraham, one of God's ancient people, who, living among us, seeing all our national sins and shortcomings, is nevertheless satisfied this nation is his race's brethren—a people, therefore, of Shemitic origin, entitled with them to all the promises of God to His chosen people, the land being especially their own, of which they are the legal heirs by promise, by inheritance, and by their sacrifices, even to blood-shedding for its sake. We thank the Rev. Eliezer Bassin for his bold and uncompromising adhesion to our views. We are glad to learn that he was led thereto by perusal of Identity literature supplied him by our friends in Scotland, and we trust that in time to come he will favor us by personal and literary advocacy, which cannot but be very valuable in its influence on our brethren the Jews, and in its bearing on our opponents, clerical and lay. The letter was to the following effect:—

British Identity with Israel.

To the Editor of the "Helensburgh and Gareloch Times."

Dear Sir,—I notice in your issue of October 1 that you are "afraid" your "friend Rabbi Bassin must give up his restoration theories if he accepts the doctrine of the British Identity," and your reason for it is, that "there will be some little difficulty in the transporting to, and accommodating of, the whole British nation within the narrow area of the Holy Land." But this would be a difficulty in any case when Israel is found—as found he must be before the close of this dispensation. Now this great difficulty can be easily removed by seeing what the prophet Isaiah saith in chap. x. 22—"For though thy people Israel be as the sand of the sea, yet a remnant of them shall return." The Jewish Rabbis, many centuries ago, considered your difficulty, and solved it by saying that the whole world should become the Land of Israel, and their foundation for it was Gen. xxii. 17, xxiv. 60, xxviii. 14. Very few persons now seem to question that Israel and Judah will be restored to the Holy Land, but we must not confine them to the soil of Palestine in their restoration, we must not treat them as if they were

descripti glebae. When we read Isa. x. 12, we see plainly that when the time of their return shall arrive Israel and Judah must start together by the setting up of an ensign, and I believe the British flag is the promised ensign. Britain is the only nation in the world that can and will gather together the dispersed of Judah from the four corners of the earth. I have no doubt that the Identity movement will lead the British people and the Jews to fraternity. There is no lack of evidences that the British people are the Tribes of Israel, notwithstanding they are a mixed race. The evidences require to be perfected, and with the new light coming forth almost daily, we shall soon have every point brought forth with irresistible clearness. The restoration of the Jews must come, and it can only come through Britain. Providence will so order events that Palestine, with a boundary of the river Euphrates, will come into British possession. God will in due time take Palestine from Turkey and give it to the nation that has the best right to it, and even from a political point of view, surely this is Great Britain, for she has shed her blood thrice in the cause of Palestine. It was thrice conquered by her, and each time simply handed over to the protectorate of Turkey. So that apart from the British being the lawful heirs of Abraham, Isaac, and Jacob, they have a greater claim to Palestine than any other nation in the world. That the Lord, who is true to His promises, may soon set up the ensign of the British Lion, and make Britain the instrument of restoring my Jewish brethren to their promised earthly home, and also to their heavenly home, is the desire and prayer of yours truly. ELIEZER BASSIN.

Edinburgh, Oct. 4, '84.

THE REV. C. H. SPURGEON'S OBJECTIONS ANSWERED.*

By H. S. ICKE.

REVEREND SIR,—"James addresses his epistle to 'the Twelve Tribes scattered abroad' about 60 A. D.: the 'Ten Tribes' must have been known then, therefore they are known now, eighteen centuries later, and exist in the Jews of the present day." Such seems to be your reasoning. When did the

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* *Banner of Israel*, Nov. 5, 1884.

union of Israel and Judah take place? Scripture and history are silent on the subject. Nehemiah and Ezra speak only of the return of those "whom Nebuchadnezzar carried captive," and Josephus in his day writes, "There are but Two Tribes subject to the Romans, the Two Tribes being beyond Euphrates." The House of Judah is to walk with (or *to*) the House of Israel, according to Jeremiah; the "two sticks" (Ephraim and Judah) are to be re-united according to Ezekiel; "the children of Judah and the children of Israel" are to be gathered together, and appoint themselves one head," according to Hosea. Pray, tell us when all this took place.

It was to be a "great day" for "Jezreel," the return from Egypt was to be dwarfed by comparison, and, when thus restored, they were to be "pulled up no more for ever." The restoration from Babylon cannot, therefore, be intended. We look to our "shepherds" to give us the information, otherwise, we must search for ourselves, even at the risk of being called "crazy," "foolish dreamers," or "silly doters," by our spiritual instructors. If the union has taken place, you can surely tell us; if it has not, the Ten Tribes (Ephraim-Israel) must be lost, or where are they?

OBJECTION.—"*Israelites are not Jews, though Jews are Israelites.*"

ANSWERED.—I never heard it so put by Anglo-Israelites; their version is, "All Jews are Israelites, but all Israelites are not Jews"—a distinction with a difference: all Englishmen are Britons, but all Britons are not Englishmen. When Israel and Judah existed as separate kingdoms it would have been manifestly inappropriate for a subject of the former kingdom to have called himself a Jew, because he did not belong to Judah; but it would not

have been inappropriate for a subject of the latter to have called himself an Israelite, because he was descended from Jacob or Israel. Our Lord's declaration was, therefore, quite appropriate, even from a "crazy" Anglo-Israelite's point of view: "I am not sent but unto the lost sheep of the House of Israel;" and Paul's, "My prayer for Israel is that they may be saved," although we believe that the words have a wider application than is sometimes given them. Jehovah, in the Old Testament, who so tenderly declared that "His bowels yearned for Ephraim," who was a pleasant child, and that "He would not return to destroy him;" (*i. e.* that) when He became incarnate would not forget His dear son, but would "earnestly remember him still." He came to "redeem Israel," and was "exalted a Prince and a Saviour to give repentance to Israel, and remission of sins." We "crazy" people believe that the object of His special mission has been to a large extent accomplished. You wise people say in effect, that it has been a failure; for the only representatives of *Israel* you recognize (the Jews) reject Him to this hour, although, thanks be to God, some of them are beginning to see that Jesus is their "Brother" and Deliverer.

OBJECTION.—"*Ask a Jew to what tribe he belongs, and he may mention Naphtali or Asher, quite as likely as Judah.*"

ANSWERED.—The editor of the *Jewish Chronicle* writes in a letter received in October, 1877: "According to Jewish opinion the Ten Tribes were not restored." "The Jews of the present day are descendants of the tribes of Judah, Benjamin and Levi." The son of the chief Rabbi, Dr. Adler, writes same date: "The great bulk of the Jews who are known at present are descended from Judah and

Levi," so I am at liberty to set their opinion against yours. You say, "Ask a Jew"; I have asked JEWS. At the same time, neither Anglo-Israelite nor Jew would deny the probability of some members of the Ten Tribes joining their brethren of Judah, and by becoming nationally and religiously identified with them, they would be incorporated, and pass under the name of Jews, in the same way as Frenchmen and Germans settling in England are ultimately absorbed in the great Anglo-Saxon race.

For salvation, Anglo-Israelites, like their fellow-sinners, rest solely upon the finished work of the Lord Jesus Christ, and not on "their fleshly descent:" but when they find that "He who cannot lie" has made certain specific national and temporal promises to a specific people, they are anxious to show to a scoffing world that "He is faithful that hath promised," for the infidel might in perfect fairness ask: "If your God cannot or will not fulfil His solemn promises to literal Israel, what guarantee have you that He can or will fulfil the greater promises you speak of—give unto you 'eternal life' and heaven"? We desire to take this argument out of the mouth of the unbeliever. When, therefore, you can find any other nation but our own possessing conjointly "Joseph's birthright," and the blessings promised to Israel obedient—some of which I will enumerate: "A great and mighty nation;" "above and not beneath;" "the head and not the tail;" "lending unto many nations, but borrowing from none;" "reigning over many nations, but no nation reigning over them;" "unconquerable;" "no weapon formed against them prospering;" "in the midst of many nations as a lion;" and yet also "as a dew from the Lord;" declaring "God's glory among the Gentiles;" "inheriting the Gentiles;" increasing its population

in a greater ratio than any other nation, becoming literally as the "stars of heaven and as the sand on the sea-shore for multitude," continually crying out, "The place is too strait for me, give place that I may dwell;" thus becoming "a company of nations;" possessing literally "the Gates of their enemies" in all parts of the world; a great mining power, having the "precious things of the lasting hills;" "pushing the people together to the ends of the earth," and possessing in the Royal Standard the "lion and the unicorn" (I care not for your smile, for we have all the "jots and tittles"), emblems of Israel; nationally keeping the Sabbath, the "sign between God and Israel;" and in our national Churches worshipping with "our faces toward Jerusalem," when, I say, you can find me another nation with all these characteristics, I shall be prepared at once to throw up my Anglo-Israel faith, and to listen to your interesting argument to prove that "cats are angels;" until then your witty but not weighty remarks will still allow me to remain a "crazy" Anglo-Israelite, and

Yours very truly, H. S. Icke.

P. S.—Just a remark with regard to the theory "supplying fuel for the Jingo flame." We cannot ignore our past or present history. As a matter of fact "the little one has become a thousand, and the small one a strong nation," and the tendency and destiny of our nation seems to be *expansion*. I cannot conceive an Anglo-Israelite being a traitor to his Queen and his country, disloyal or unpatriotic.

Note.—The above was forwarded by Mr. Icke to the Rev. C. H. Spurgeon, and courteously acknowledged by the latter. The reverend gentleman declined to argue the question, and consequently Mr. Icke now publishes what Mr. Spurgeon refuses to answer.—Ed.

THE REV. C. H. SPURGEON AGAIN.

An opponent, who believes he serves God by opposing us, having written to "thank" the Rev. C. H. Spurgeon for what he deemed his "timely and sensible remarks" on the subject of Anglo-Israel belief, was answered by the reverend preacher in the following words. These are sent us for publication, and we are happy to give them *Banner*-wings to the ends of the earth, because they show us what the deliberate opinion is which a preacher and teacher so distinguished as the Rev. Mr. Spurgeon has formed of our views. These views he reprobates, but has "no time" to expose and refute them, gladly leaving that duty to other and feebler hands. He says:—

Dear Sir,—I wish you every success in your warfare against this silly craze. I was at one time rather amused with the delusion, as a freak of human folly, but it evidently has its moral and spiritual bearings, and must therefore be met and exposed. I have not time for it, and therefore, I am the more pleased to see others in the field. Yours truly, C. H. Spurgeon.

Westwood, Beulah-hill, Upper Norwood, Sept. 27, 1884.

Objection.—*He now adds to his former denunciations, by declaring ours to be* (1) *a silly craze;* (2) *a freak of human folly;* (3) *one which has baleful moral and spiritual bearings;* (4) *and therefore a delusion, to be exposed by someone else than the Rev. C. H. Spurgeon.*

Answered.—Of course, we are here again quite unable to meet Mr. Spurgeon, since he gives us no reason why men are bound to condem our belief,

Our opponent, who kindly sends us the note for publication, sounds his own little blast against the Identity, and tells us why *he* thinks we are wrong. It is because (1) Our Identity contradicts the essence of the New Testament; (2) It builds up again, by intention, the middle wall of partition between Jew and Gentile, which Christ has broken down.

The essence of the New Testament, it appears, is that the Gentile *wild olive graft* is to take the place of the broken-off Israelite natural branches till Christ comes again. Let us see how the case stands in respect to these two points. Where does the New Testament say that "the Gentile wild olive graft is to take the place of the broken-off Israelite natural branches till Christ comes again"? The allusion, of course, is to Rom. xi. 17–24, and on ver. 17 the point in issue hangs. We do not find there, however, that there is a total excision of all the Israelite branches indicated in the metaphor, but only a partial one; and that instead of *all*, some of the branches only of the Hebrew stock are cut off (obviously the Jewish stock), the Gentile wild olive branch (*not tree*) being grafted in instead, and that only for a time. The Gentile branch is, moreover, grafted in "among," and not in substitution of, the whole Hebrew natural branches. Our opponent thus is wholly wrong, and fails to maintain his unscriptural, God-dishonoring statement which he intends to support—namely, that the Hebrew branches are utterly excised, and that the Gentile wild olive branch is put in their place during this "parenthesis," being substituted for them in their stead.

We have gone over this ground often before; but it is well to repeat the Scriptural truth of the case as often as the error springs up afresh. Rom. xv. 9, 10, proves that the Israelite people are never

wholly eradicated; but only that the Gentile ingrafts "rejoice with them." The Gentiles rejoice *with* the Israelite Church but never independently of them at all (Rom. xv. 11, 12; Isa. lvi. 6–8). Whether Identity teaching militates against the doctrine that the Gospel is now free and open to Jews and Gentiles, Israelites and non-Israelites alike, we are not much concerned seriously to argue. If our teaching respecting Christian British missions, and the obligation upon us as a British-Israelite nation to take the Gospel of the grace of God to "all nations, to all families, and to all kindreds of the earth," does not suffice to answer our opponent, then we have no more to say.

We merely repeat our often-stated declaration, that Our Israelitish doctrine has only one *raison d'être*, only one ground to stand on—namely, that we exist, such as we are, in order that "God's way may be known upon earth, His saving health among all nations" (Psa. lxvii. 2). If this tends "to build up again the middle wall of partition between Jew and Gentile" (supposing that to be the meaning of Eph. ii. 14, 15), then we have labored in vain for ten years past, and we must make a present of the argument now to the Rev. C. H. Spurgeon, as well as to our opponent, who shall be in these pages nameless.

MODERN THEOLOGY *VERSUS* POPULAR OPINION.*

By JOHN CARRICK, Exeter, Ontario, Canada, Editor of *The Exeter Reflector*.

TO one phase of the discussion on the Israelitish Origin of the Anglo-Saxon People, my attention has been particularly attracted. That is, the tenacity with which the mass of Theologians, who might

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* From *Life from the Dead*, Vol. VI., No. 65.

reasonably be expected to view every new development from a logical standpoint, cling to fallacies the most absurd—principles which are no longer principles, but blind, nay, open-eyed prejudices, and a system of argument and elucidation (!) which tends only to the mystification and confusion of their hearers. In defiance of existing evidences of facts, and the clear logical deductions from revelation, history, and present status, together with an overwhelming array of concomitant circumstances, and preferring the dictatorship of self-constituted religious autocracy to the rule of reason, they cling to their irrationally constructed hobbies, and in the pride of the importance with which they contemplate themselves, they allude to the Identity, as "A Monstrous Hypothesis," "Vulgar Hyperbole," etc., a question, indeed, altogether too contemptible to receive the care of their gigantic intellects.

"Knowledge is power," but it does not of a necessity follow that the possession of knowledge justifies the assumption of a dictatorship. Neither does it imply what our Theologians by their assumption of privilege contend, that Power is knowledge, nor even that power is an evidence of knowledge, for that the basest counterfeit is often vested with the gildings of power, is plainly illustrated by the autocratic diction, incompatible with the essential principles of truth and reason, which characterizes the emanations of those who should be the religious teachers of the day.

Is Truth progressive? Why then force us to lie idly on the knowledge of Truth possessed by our Ancestors? Are we to "search the Scriptures"? Why search if we have nothing to discover? Are we to "grow in the knowledge of God"? Where the power, if we have already extracted all the

knowledge of the Bible? To a certain degree theological government is beneficial, but I maintain that wherever a theology prescribes limits to the action of my understanding, or dictates to my belief ideas which I have not from reflection assented to, or attempting a power, assumed by virtue of place, forbids me the knowledge of fact attainable by logical deduction, it becomes a bane to mental liberty—a dangerous religious despotism.

The "Identity question" investigation is greatly hindered by the power which the Clergy exercise over the will of the Laity. In this day, notwithstanding the almost immaculate civil liberty with which we are blest, we are in a state of comparative intellectual thraldom—a thraldom of the meanest order—the higher intellectual powers of a great, a free, an educated people subservient to the prescribed limitations of self-foisted theological figure-heads, who owe their very existence to the people, who are sustained by the people, and who abuse the magnanimity of their benefactors under the guise of religious training by torturing the popular conceptions of Divinity and His precepts, thus dwarfing their ideas of His Goodness, Power, and Glory.

No sooner does the God-implanted curiosity of the human mind lead it, in its reflections, to wander from the beaten path prescribed by those religious "engineers," than the calm placidity of the religious air is rent by the "stop thief" cry of "Scepticism," "Latitudinarianism," "Rationalism," or some other ism, which is calculated (by the intricacy of syllables, we suppose) to strike terror in the heart of the culprit, and excite a thrill of horror in the public breast. Is this right? Nay. "Woe unto the shepherds . . . . they eat the fat, and clothe themselves with the wool, but they feed not the sheep." In

the name of an ever-progressive Truth—In the name of an open Bible—In the name of warped and contracted conceptions of God and His Holy Word, I protest against the religious despotism, which, overriding the deductions of reason, clogging the wheels of progress, and casting the baleful shadow of superstition and ignorance over the sacred page, enshackles the otherwise untrammelled minds of the most enlightened millions.

The great objection with which the self-sufficient of the clergy offset the Identity arguments is the revolution it necessitates in religious training, and, we may add, its simplification of the truths of Scripture. They "*abhor* the materialization of 'Israel,'" and the insincerity of their asserted principles is evidenced by their willingness to omit Israel, *as a nation*, from the prophesies. Notwithstanding the array of evidence, indubitable, because Scriptural, it is claimed that we have not disproven the spirituality of Israel. For argument's sake, I will suppose it not proven. I claim, then, it is an open question, as the correctness of its spiritual application is no more than a bare, unsupported assumption of an earlier and less enlightened age.

I am not obliged to accept any dictum, no matter from whence it emanates, which does not assimilate with, and receive the approval of, my reason; and although every other individual man had accepted the term, and assented to the correctness of its spiritual signification, I have yet the right, as a reflecting creature, to demand the reasons for my acceptance of it as an arbitrary term expressive of a peculiar sect.* Reasons are not forthcoming. I

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* And this too exactly states my own position as a student of the Bible. I repudiate the authority of the "traditions" of any and every so-called "church." The sole criterion of Faith is the *Bible*, the whole Bible and nothing but the Bible. What is *there*, and CLEARLY

reject it. I am told it is true, because our fathers in Christ—Godly men—believed it. Appreciable, yet unsatisfying. My mind reaches out further. Why did they believe it to apply thus? By what authority? I ask; and at once I am overwhelmed by those terrible epithets reserved for the terribly depraved who shall commit the heinous crime of doubting the infallibility of our fathers in the Church. But its being an heirloom is no assurance of its truth, and although I may curb the expression of my sentiments, I reflect that our ancestors persecuted Galileo because he held that the earth was spherical, and they erred—alas for their fallibility! and in the absence of more convincing reasons I must discard their rendering of Israel. Israel as an entity did exist. They were God's chosen people. He reiterates again and again that *as a nation* they will always be. Is God a liar! Who dare defy the Omnipotent Jehovah by the assertion that they are a mere sect? If a great and powerful nation hidden from us until the proper time by the popular acceptation of just such illogical tenets, why should we not look out from our *blindness*, and see them as they are? Can there be any objection to turning the lenses of our mental vision upon the dark problem, now a dawning glory? I claim that the spiritual application of "Israel" is unjustifiable; that its justification would give the lie to Almighty God—an impossibility; and that, as an hypothesis, it is a glaring monstrosity. Why this tightening of the reins on popular opinion? Is the fatness of the

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there, I will believe. What is not there I shall reject until it is as clearly demonstrated that it is a necessary deduction from the written word or a matter of actual History. In other words, I demand a reason, and in that I can show one for the faith that is in me, I refuse to accept any mere dogma as an article of faith that cannot be supported by an unimpeachable Scriptural reason! C. A. L. T.

position likely to be effected by the establishment of National Identity. Truly, such a struggle is worthy only such a motive.

PROFESSOR W. ROBERTSON-SMITH ON THE LOST TRIBES QUESTION.*

A FRIEND in Kendal, known to be a believer in "Our Identity with the Lost Ten Tribes," received anonymously the following newspaper cutting, pasted on a post-card, with the somewhat spiteful addition that the sender forwarded it to be digested by the recipient of the card, as it related to "a fad" of his. With the spirit which animated the writer of the card we have nothing to do, but we think the professor's sentiments and remarks regarding the fate of the "Lost Tribes" are interesting, and would be conclusive were they in accord with the Word of God. We are surprised to find that the professor who quotes Scripture, and has some acquaintance evidently with the Bible narrative, yet ignores the prophetical portion of the Word where the final restoration of the House of Ephraim-Israel or Joseph, is clearly predicted, and that in conjunction with Judah or the Jews.

OBJECTION.—The professor's words were these:—

"THE LOST TRIBES.

"*The problem of the Lost Tribes, which has so much attraction for some speculators, is a purely fanciful one. The people whom Hosea and Amos describe were not fitted to maintain themselves apart from the heathen among whom they dwelt. Scattered among strange nations, they accepted the services of strange gods* (Deut. xxviii. 64), *and, losing their distinctive*

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* *Banner of Israel*, Sept. 7, 1892.

religion, lost also their distinctive existence. The further history of the people of Jehovah is transferred to the House of Judah, and with the fall of Samaria, Northern Israel ceases to have any part in the progress of revelation.—Professor W. Robertson-Smith."

Our readers will see that while desiring to throw contempt on our views, the professor very accurately describes what prophecy states should happen to the House of Israel. He only makes the mistake of limiting the power of the Lord Jehovah after their destined mingling among the nations of the earth, and fails also to read, or at any rate to credit what God declared to be His purpose in regard to the final restoration of Israel to His favor, and to the land which He had given to their fathers for an inheritance. It is quite true that "the people whom Hosea and Amos described were not fitted to maintain themselves apart from the heathen among whom they dwelt." They were consequently mingled among them, swallowed up by them, and finally "lost." In Ezek. xi. 16, 17, we have them described by God Himself as "cast among the heathen;" "scattered among the countries;" in Hosea viii. 8 as "swallowed up," "among the heathen," and as "lost sheep" in Jer. l. 6.

Being "scattered among strange nations" they did indeed accept the services of strange gods, "lost their distinctive religion, and lost also their distinctive existence." So far the professor, having his own theory to support, described from Scripture very correctly the destiny which God had marked out for the House of Israel on account of their national sins. But why did he stop there? while he was quoting Deut. xxviii. 64, with adhesion, as though the verse referred to Israel (which we doubt), why did he not look at the context in Deut. xxx. 4,

5, where restoration from "the utmost part of heaven" and re-establishment, is promised them, in their own land, on condition of their repentance and hearty obedience to God's commands? While the scattering of Israel and their mingling among the heathen is the subject of Ezek. xi. 16, why did the professor neglect to read verse 17, where the assurance of being gathered from among the heathen, and restoration to their own land is repeated? While the professor clearly saw that Israel was "lost" by reason of being swallowed up, or by "losing their distinctive existence" among the heathen, why did he not read Hosea xiv. as well as Hosea viii. 8, and so learn that God means to restore Ephraim to His favor, "Heal their backslidings and love them freely" (ver. 4)? The last sentence of the professor is peculiarly objectionable, for therein he lays down the law, and asserts in the very teeth of Scripture that with the fall of Samaria, Northern Israel ceases to have "any part in the progress of revelation!" The opposite is the fact! Every prophet and every portion of Scripture subsequent to the captivity of Israel reveals God's will concerning Israel, and tells us how, and when, and under what circumstances they will be discovered, and what their duty will be when the Lord's face shines upon them for good, once more.

For instance, besides the passages already quoted, promising Israel they shall be regathered and restored to their land, we have in 2 Sam. vii. 10 a domicile, or appointed place, for them to dwell in. Isaiah shows us in chap. xxiv. 15 that this spot is "the Isles of the West." Jer. iii. 18 that Judah shall walk to that locality as Israel's House, and thence both together will return to the land God hath given to their fathers for an inheritance.

Moses, Ezekiel, Isaiah, Jeremiah, Zechariah, all of these, and many others, wrote of Israel, and showed that they would, in "the latter days," become a great and mighty, western, sea-going, populous, blessed nation, having a company of nations affiliated with it, of the same race and lineage; holding the Gate of their enemies, powerful to a degree, wonderfully wealthy, lending to many nations, borrowing from none; reigning over many nations, but submitting to none. They were to be the evangelists of all nations, guardians of the Word of God, and lovers of the Sabbath and the ten true laws of God. Their existence as a people is recognized by the Lord in Matt. x. 6, and xv. 24, by St. Paul in Heb. viii. 8-12, and by St. Peter in his two general epistles. So that it cannot be truly said that Northern Israel ceases to have any part in the progress of revelation. Round them all history has, ever since their captivity, revolved. They are the "pivot" nation, and history exists for them!

We have sufficiently noticed the matters wherein, we think, Professor R. Smith errs, but we are glad, in publishing the words we quote, that he took our part against many of our adversaries by allowing— 1st. That Israel is distinct from Judah. 2d. That they were mingled with the heathen. 3d. That they have not rejoined the Jews. These admissions dispose of many of our opponent's arguments. The professor only errs in regard to the confidence due to Scripture, which distinctly tells him that Israel is certainly to be found again, raised to greatness as a nation, united to Judah, and restored happily to their land. To the Lord be all the praise!

PROFESSOR R. E. THOMPSON, OF PENNSYLVANIA UNIVERSITY, DECIDES THE QUESTION.*

In the *Philadelphia Sunday-school Times* of May 23d 1891, there is a long paper by Professor R. Ellis Thompson on the question, "Were ten of the Tribes lost?" His answer is that as a matter of inference, they were not. For, in the first place, "it is a mistake to assume that any of the four captivities meant the deportation of a whole people." He admits the language of Scripture would lead one to think it, but if we compare text with text we shall see that we are mistaken. Thus 2 Kings xv. 29 and 1 Chron. v. 26 declare that the tribes there mentioned were entirely carried away into captivity by Tiglath-pileser, king of Assyria (such tribes being the Reubenites, the Gadites, and the half tribe of Manasseh); but in 2 Chron. xxx. 1–13, Hezekiah sent messengers to Ephraim and Manasseh and throughout all Israel, even from Dan to Beersheba, "to invite them to keep a great passover at Jerusalem." This is supposed to be a good argument against the idea that the whole of the tribes in question were deported, because the king addressed them as "the remnant that are escaped of you out of the hand of the kings of Assyria." But there is no force in this argument because, at the date of Hezekiah's invitation (B. C. 726), the great mass of the Cis Jordanic tribes had not been deported; and

* The *Banner of Israel*, July 29, 1891.

there was nothing inconsistent in the king's language with the fact that at that date Reuben, Gad, and half Manasseh beyond Jordan had already disappeared by transportation. In reference to 2 Kings xvii. 6 and xviii. 11, the professor observes that the deportation there described could not have been complete because Sargon's account as now read in the Assyrian monuments gives only 27,280 of Samaria's inhabitants as the sum total of that captivity of Israel.

We are unable to accept the possibly erroneous reading of these Assyrian figures as a sufficient reply to the repeated statements of Scripture that Israel's deportation in the various military expeditions of the Assyrians was complete. Thus in Hosea i. 6., God declared "they should be utterly taken away." In the historical account of the matter in 2 Kings xvii. 23, God Himself declares that by His own action Israel was carried away out of their own land unto this day" (Ezra's day). In 2 Kings xxi. 13, Jerusalem is threatened with the fate of Samaria, which, under the figure of a dish wiped and turned upside down, represented complete removal. In Jer. vii. 15, long after the event, the prophet told the Jews that God had "cast out all their brethren, even the whole seed of Ephraim." This is a powerful body of inspired testimony, which surely cannot be touched by such arguments as the Professor advances to make the Word of God of none effect.

The Professor mixes up Jews and Israelites considerably in his paper, and asks why the *Jews* subordinate to Babylon, those living at Adiabene, and at the capital of Media, might not have been the descendants of the Israelite exiles whom Tiglath-pileser II. placed there? We answer, because in

the first place the latter were not "Jews" as those in question were, and because the exiles of the Ten Tribes became Gentiles, Lo-ammi, and separated from the Jews, who were and still remain "God's people," and His ostensibly "chosen ones." There was no room among the captive Jews for members of the House of Israel as our Professor supposes, because the two Houses were at enmity one with the other at that time, as Ezra declared in 1 Kings xii. 19, up to date of the return of Judah from Babylon, and presumably, in the total absence of evidence to the contrary, ever since. Of course, if Scripture and its inspired historical statements may be put aside as the Professor does, and his unsupported assertions be adopted instead, anything, however wide from it, may be put forward as the truth. But we require something more than mere surmises to enable us to conclude that Israel and Judah are now united and amicably joined as one people, suffering the same miseries and curses for disobedience, in all quarters of the earth.

The Professor declares that our Lord and the writers of the New Testament were silent as to the existence of the Ten Tribes as a lost people. "There is not a hint of it," he says. But surely he is wrong in that rash statement! In Matt. ii. 6 we find Israel distinguished from Judah, and our Lord announced to be "Governor" "to rule over" "My people Israel," which was the old Testament name of the Ten-tribed House of Ephraim, as Jer. vii. 12 shows. He did not, as a fact, rule over Judah, for "they received Him not" (John i. 11). Our Lord said, "He was not sent but unto the lost sheep of the House of Israel," and told His disciples "to go rather to the lost sheep of the House of Israel" (Matt. x. 6; xv. 24). This testimony agreed with

Isa. lxv. 1, 2, when Judah was rejected, but the nation "not called by His name" was accepted (Lo-ammi Israel). St. Paul, in his Epistle to the Hebrews (vi. 10–12), carefully distinguishes Israel from Judah, and quoting Jer. xxxi. 33, 34, declares as a thing then future in his (Paul's,) day that God's "new covenant" would be with all the House of Israel (omitting Judah at first) from the "least of them to the greatest of them." This certainly was not fulfilled in St. Paul's time, and it is not yet fulfilled in ours! Professor R. E. Thompson's instruction to Sunday-schools, their teachers and scholars, requires, therefore, re-consideration, for it does not tally with Scripture, and surely, therefore, is mischievous and dangerous to a degree.

WHAT IS THE GOOD OF IT?*

By Rev. Edward K. Tullidge, M. A.

"Well, if it is so, what is the good of it?" is a question which, it is safe to say, has many a time utterly stultified every man who has tried to open the eyes of others to what is to himself such a clear and grand truth—the Hebrew ancestry of our English race, and the unfolding in English history of the gracious plan for the world's salvation entrusted to Abraham's descendants nearly forty centuries ago. To my mind there could not well be a more stultifying question asked by a Christian man, who must hold it as an article of faith that the course of the world's history has been divinely ordered and governed with strict reference to the plan foreshadowed in the Bible. If such a questioner would only pause for a moment to consider what his question really signifies, it would never pass the door of his lips.

* *Banner of Israel*, Jan. 6, 1892.

Put the question in somewhat different language, and how does it sound? "Suppose you have discovered the correct interpretation of the greater part of Scripture, what is the good of it?" That is precisely the *cui bono* question in other words, a question which is frequently asked by those whose lives are in great part devoted to the interpretation of Scripture.

Suppose a man to be one of a party in search of a buried treasure, and that one of his companions comes running to him in breathless excitement with the news that the treasure has been found. Suppose that, instead of hastening to see for himself if the news be true, he should coldly ask, "Well, what of it?" This may serve as a slight illustration of the stultifying power of such a question regarding Our Identity with Israel. Fortunes are spent for purposes of exploration in Egypt and the East; and if some fact is established as the identification of a city, the clearing up of some historical allusion, the settlement of a date, it is considered, and rightly considered, to be well worth the money expended. But when the veil is lifted from the Bible, and a vast multitude of difficulties at once dissolve away, then men cannot see the overwhelming absurdity of asking, "What is the good of it?"

When was such a question ever heard before from intelligent men in regard to any addition to human knowledge, on any subject whatever? Why does the Christian questioner suddenly become blind to the apologetic value of the fulfilment of prophecy? The condition of the Jews, so wonderfully correspondent to the predictions of prophecy, has generally been considered to be one of the most striking and unanswerable arguments for the truth of Christianity. If the fulfilment of only a very small frac-

tion of the predictions made regarding the destiny of the Hebrew nation is to be esteemed as possessing so much apologetic value, what should be the natural conclusion when the whole body of prediction has been seen to come true to the letter? Unbelief in all its strongholds would be utterly paralyzed by the establishment of such a fact, and science would definitely range itself on the side of the miraculous.

The folly of such a question is lost in the presumption of it. What are we, weak creatures of the dust, that we should presume to slight any work of God because we do not see the necessity or usefulness of it? It is our duty to study with reverence what purports to be so intimately related to the divine plan for the world's salvation, and not to treat it with such indifference and levity.

Is it a matter of no advantage to belong to Israel according to the flesh as well as to the spiritual Israel? Is there no power in the thought to make the heart glow with a quickened sense of God's power and wisdom and faithfulness to marvellously strengthen the foundations of faith, and deepen the feeling of responsibility? Such knowledge was full of inspiration to holy men of old, not only in Old Testament times, but also after the true grounds of man's acceptance before God had been made known. St. Paul certainly understood what it was to be a Christian, but how could language insist more strongly than his on the inalienable privileges of Israel according to the flesh? "What advantage then hath the Jew? Much EVERY WAY." To Israelites "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." "If the fall of them be the riches of the world, and the di-

minishing of them the riches of the Gentiles, how much more their fulness?" How gloriously has this confidence been realized when it is seen that the Anglo-Saxon race are in very truth God's ancient people Israel! Does not the heart of every one of English birth respond to Coleridge's words that to have been born an Englishman is a matter of which one can easily be too proud, but for which one cannot well be too thankful.

If it is a truth that God has at last lifted the veil from what, for wise purposes, He had seen fit to keep secret for ages, how can we resist the inference that the near future is big with mighty events which are to usher in a new and brighter day for this sin-wearied world? Is it nothing to know that to us as a nation the words of the prophet are addressed, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast?" Surely the disclosing of such a truth should be regarded as a warning note of preparation: "Let your loins be girded about and your lights burning, and ye yourselves like unto men that wait for their Lord."

But it is enough to say in regard to the most stultifying question which forms the heading of this article that the spreading of the truth of Our Identity with ancient Israel has been greatly blessed with those blessed results which are the chief aim of every Christian worker. It has again and again awakened an interest in God's Word which has not ended there, but has led on to a consistent Christian life. A far more reasonable question would be, is there any question of vaster importance before the Christian world to-day?

*CUI BONO?**

By Abraham Henly.

What is the good of it? How often this question is asked especially in connection with the Anglo-Israel question, and whether it be in regard to that or any other subject it is after all a very sensible question.

The good to one person any thing or subject may be, need not therefore be the good to the same extent to another, but to him another aspect of the same subject has its undoubted good. Therefore, when anyone inquires "What is the good of the Anglo-Israel subject?" let us in our several ways show wherein the good lies. Two or ten travellers whilst describing the resources (or good) of a country they had visited, would undoubtedly dwell more on different subjects, just as each appeared of importance to the individual traveller explaining the matter. So with Anglo-Israel truth. To one man the glorious destiny of the seed of Abraham after the flesh, according to the Scriptures, is the all-absorbing topic, especially when he embraces the fuller meaning of that blessing, both as to universal dominion which stirs the heart of the true patriot, and as being also the means in God's hands of universal blessing to all the families of the earth, which touches the deep chords in the heart of the philanthropist. Then, again, when the true Christian finds that the preaching of the Gospel to every creature

* The *Banner of Israel*, February 17, 1892.

devolves more especially upon Israel of the Ten Tribes, and that to them, in an especial manner, was the commission given, to such *this* aspect of the subject may be its good to him; whilst to others the fact that God gave to the seed of Abraham the commission and privilege of undoing the heavy burdens and letting the oppressed go free may be the good to him, and thus stimulate him to work heart and soul in doing away with the accursed slave trade.

These are only a few of the good things coming of the Bible-introduced subject of Anglo-Israelism, and not one of these touches what to my mind is the grandest part of the question, and the greatest good that accrues to our fallen and sinful race by this ever-increasingly blessed theme: the identification of the Anglo-Saxon race with Israel of the Lost (but now found) Ten Tribes. That which I consider such an inestimable good in the subject is the solid, tangible, patent proof of the faithfulness of God, and the proof of the inspiration by God of the Scriptures, His holy Word, because by this subject we see fulfilling before our own eyes in the British race the very things God, by His prophets thousands of years ago, foretold should be the destiny of the afterseed of His friend, Abraham the Hebrew (not Jew).

In this age scepticism runs in the air, and not only the infidel and atheist are infected with it, but it gives deep and pressing trouble to the true child of God and the believer in our Lord Jesus Christ, whilst he labors with indefatigable zeal to realize the presence of God, and to prove that the Bible, which tells us about Him and His will towards us and His dealings with us, is verily the written Word of the living God, whilst at the same time the chil-

dren of the devil are most assiduous in trying to prove the Bible false, and declare that there is no God. To combat this, the child of God without the knowledge of this Identity and the *proof it gives* of the truth they love, is at a great disadvantage. No wonder it is so, because God in His Word declares of Israel: "Ye are My witnesses that I am God." If His child know not the subject God has Himself ordained as proof positive of His existence and being as God, on the one hand; or, on the other, refuse that blessed Light when brought to their notice, they are compelled, comparatively speaking, to grope on still in much darkness and distress. For my part, I desire to know the truth of God, whether that clashes with our preconceived notions or not, and wish to study every aspect of His Word, depending on His Holy Spirit to guide my (unbiassed) mind into *all* truth, without allowing me to be drifted through every wind of doctrine. Thus, as the apostle tells us, I desire to prove all things and hold fast that which is good, and only that.

I thank my God that He brought me to the study and understanding of His Word, in regard to the Identity of the British with Israel, because I find it substantial ground on which I can make a firm stand when waves of unbelief are rolling high.

We are living in an age of deep thought, and it is not sufficient for many that because their fathers believed this or that they must do the same. On the contrary, they examine for themselves, and it is well they do, if they seek in prayer for true wisdom. For as the Word tells us: "If any of you lack wisdom (and we all lack it) let him ask of God . . . and *it shall be* given him."

How much better for OUR RACE if the study of the Word—searching the Scriptures—had been vigor-

ously undertaken centuries ago as it is by many now. When sceptical thoughts rise, as they often do in the child of God, to try his faith, how blessed it is to be able to go to that very Word and find the *proof* of its own truth visibly set forth and easily grasped in the minutely foretold history of Israel, and in the agreement of the Anglo-Saxon race therewith in every jot and tittle, thus banishing unbelief and doubts and establishing faith. May God give us more wisdom and knowledge and understanding of His Word; and whilst to us comes the comfort, to His grace be the praise.

CUI BONO; OR, "WHAT IS THE GOOD OF BEING AN ISRAELITE?"

By F. C. P.*

I am going to try and answer the question, "What is the good of being an Israelite?" for people are so often heard to say, "I don't mind being an Israelite, but I don't see the use of it;" or, "I don't see that it matters one way or the other." I wish, if I can, to show that it does matter very much. It matters to those who desire not only to live to God's glory themselves, but that He should be glorified before all the world. It matters to those who are jealous for their Lord. I will assume you know all about the difference between Jews and Israelites (see 1 Kings xi. 13, 31, 32; xii. 16–24; see letter No. 1), and do not confuse them together; also that God's promises to the patriarchs such as multitudinousness, the Gates of our enemies, wealth, etc., are fulfilled to the British nation; that, in fact, you acknowledge that we (with the Americans) may be Israel, but ask, *cui bono*, what is the good of it?

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* The *Banner of Israel*, Aug. 17, 1892.

Christ says, "I am the Way, the Truth, and the Life" (John xiv. 6). The first use, nay, the absolute necessity of finding Israel, is to prove that God is "Truth," for the Old Testament is not only full of His promises to Israel, but repeats, that for His name's sake He will not cast them off utterly but will redeem them and save them (Lev. xxvi. 44; Isa. xliv. 21, xlviii. 9, 11, lxvi. 22). Therefore, for *His own* sake we must show He has fulfilled His promise.

Secondly, Israel must be found that God may be *glorified*, for they are a nation created for this purpose. "I have redeemed thee, I have called thee by thy name; thou art Mine. . . . I have created him for My glory. I have formed him, yea, I have made him" (Isa. xliii. 1, 7), and, "Ye are My witnesses, saith the Lord, that I am God" (Isa. xliii. 10, 12).

By the discovery of Israel in the British, wherever spread over the world, including Americans who sprang from Great Britain, the great privilege is given us as the English-speaking races of adding in our measure to God's glory. With the privilege we have the responsibility of being witnesses for Him, and an earnest of success too wherever we carry His Gospel, because we were appointed thereto by Himself.

Thirdly, Israel is the *chosen* race: Thou art My servant; I have chosen thee, and not cast thee away" (Isa. xli. 9). In all our worldly occupations, amusements, or friendships, we consider it a mark of distinction and satisfaction to ourselves to be the chosen ones, and yet people ask, "What is the good of being an Israelite?" Those who would rejoice at being selected for any worldly post, or at least be flattered and pleased at being offered it, seem to be

incapable of realizing the glorious privilege of being one of God's "chosen race," chosen above all nations to praise Him and glorify Him and to carry His name to the ends of the earth (Isa. xliii. 7, 21); chosen to be blessed above all people; chosen to be endowed with gifts spiritual and temporal (Deut. xxviii. 1–14; Isa. xliv. 3).

Do those who ask "What is the use of being an Israelite?" ever consider what a small portion of the earth Great Britain occupies? It is not because we are British, but because we are Israel the "chosen," that our little kingdom has become a mighty empire.

Fourthly, to prove the British are Israel, is to prove the Bible *true*. There are many good people who never read the Old Testament and many others who only read it as an allegory, a collection of stories more or less fabulous, and not meant to have a practical bearing upon our lives. Read it in the light of its being the inspired history of the British nation, of the American and the Jewish peoples, past and future, and with the exception of two or three books, such as Job or Proverbs, you will find every one full of allusions and prophecies, which have been and are only being fulfilled by the Jews, British, and Americans. When we can point to these two witnesses, Judah and Israel, what a testimony it affords of the truth of the whole Bible, and that all God's promises shall be accomplished. Infidels may think they argue the Bible away, but the visible proof of its truth remains in the visible existence of God's chosen people Israel.

If you desire to glorify your Father which is in heaven you will feel humbly thankful that you are privileged to belong to the race specially destined for this purpose. If you pray the prayer of all true

religion, "less of self and more of Thee," you will not think of "the good" to yourself, but you will think of the *triumph* for your Lord of proving to all the world that He has kept His people and preserved and blessed them for His *own* name's sake, and that all the wealth, the prosperity, the success of our loved fatherland is owing to the fact that Great Britain became the home of the race which was chosen thousands of years ago by the Holy One of Israel.

Lastly, let all who fear for our future take courage, when war breaks over the continent of Europe, as it will sooner or later, when we ourselves are engaged in deadly conflict with Russia, then all men will learn "the good" of being Israel, for we, being the Lord's people, must be victors and must be preserved for the day when "the Lord will bring again the captivity of Jacob and have mercy upon the whole House of Israel" (Ezek. xxxix. 23–29).*

To sum up shortly, some of the special uses of discovering the Anglo-Saxons to be the lost tribes of Israel: (1) It proves that God is Truth, the British and Americans with the Jews being visible witnesses of the fulfilment of His promises to the patriarchs and to David His servant. (2) It is to the glory of God that His people Israel should be discovered and recognized as His witnesses in the world and the object of His special providence, and it should be a matter of humble thankfulness to us that we have the privilege of adding to His glory. (3) Israel being God's chosen race, it is an unbounded honor and inestimable privilege to belong

* And the same assurance may be felt as to the final outcome of the issues that now threaten American Institutions. We being Manasseh and "of Israel" no weapon, nor device fashioned against us can possibly prosper. It is so written. But we must help ourselves, in order to be holpen! C. A. L. T.

to this people. (4) It proves the Bible to be true and gives a vital importance and interest to the Oid Testament which it cannot possess apart from the facts we believe. (5) It affords positive assurance of the safety, prosperity, and durability of the British nation and of ultimate success in its future conflict with her great enemy—Russian Gog.*

* See Study Number Seven, Page 235 (1).

OUR RACE:

ITS ORIGIN AND ITS DESTINY.

SERIES III. JUNE, 1893. No. 9.

EDITORIALS.

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WE have no time to discuss matters further, with those who have no time to read the matters which we have already discussed.

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A wise man hazards nothing in stating a truth, and in going out of his way to warn a neighbor of a certain danger; but a fool risks all in refusing to give heed to one who offers a reason for his faith.

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Nineteen centuries ago the "Jews" made the Scriptures of none effect by their traditions; and to-day many in "Israel" who reject their literal Identity with Isaac's Sons make seven-eighths of the Bible devoid of power by their presumptuous spiritualizations, and their private interpretations.

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If the Bride of Christ is symbolized by the 144,-

000 saints, 12,000 of whom are sealed out of each of the twelve Tribes of Israel severally, when and how do the "Gentiles" come into that body? and if *we* (OUR RACE) be really of pure Gentile derivation, what earthly hope or heavenly anticipation can we have of forming any part of that particular body? A part of the *other* innumerable company we may be, but not of her who goeth whithersoever the Lamb goeth. If then our hopes are founded upon facts, they are Israelitish facts, and it behooveth us to fortify our faith by serious study of the Identity truths.

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Of course there were wild branches grafted into the parent stock. This was always legitimate in Israel. But should these boast against the other branches that were not cut off, or even against them (Judah) that were? Surely the wild branches stand by faith only, and should fear rather than be high-minded, for the root beareth them, and not they the root! And how much more should we expect to find that the natural branches (Israel) have been grafted back into their own tree! Shall Saint Paul, who was born ahead of time, call this "fulness of the Gentiles" which was to come of *Ephraim* "a mystery," and its now patent outcome "life from the dead" which he foresaw, and another seek to belittle so great a consummation? It may indeed be wonderful in our eyes, but certainly it can not be beyond the power of God to have built all of these rejected Saxon

stones into the very Head Stone itself, they, like Him, being of the literal Hebrew Quarry. Amen.

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Moreover, if Isaac was the type of Christ then Rebecca was the type of his Bride, as few among Adventists will care to gainsay; and yet, if the literal Bride of Christ is to be gathered out of the unchosen Gentiles, why was Abraham so insistent with his steward that with an oath he bound him to go into his *own* country and to his *own* kindred and *there only to take a wife unto his son?* It is certain that these Scriptures cannot be broken, nor may we do reckless violence even to the type. What meaneth the oath if the Bride be not necessarily of Shemitic origin?

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Our main contention in the Our Race Series is summed up in the claim that a correct view of the intent and purpose of the Second Advent of the Saviour—(who from Jerusalem is literally thenceforth to rule "all Israel," and from thence and thereafter, as a means towards the real end in view, to bless and to rule all other nations, and so to fill the whole earth with regenerated life)—and a correct foresight of the future scenes long ago set forth by Moses and the prophets but now so soon to become realities, cannot possibly be obtained apart from a prayerful recognition, and a thankful acceptance, of the Identity of the English Speaking Peoples with the long-lost Ten-Tribed House of Isaac.

Ninety-nine one hundredths of the *confusion* among Adventists arises from a failure to see, and confusion worse confounded remains with them who deliberately reject this vital tenet and fundamental interpretation of the Inspired Word of God.

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None of those who have followed the historical development of Identity literature, since the days of John Wilson, can have failed to notice the persistency with which the same old set of oft-defeated "Objections" have been trumped up against each new effort to awaken Our Race to a realization of its Origin and Destiny in "Israel." These objections are by no means strong, nor is their name "Legion"; quite the contrary, for in reality they are very few in number, and are generally such as arise from mere misinformation as to the facts adduced in rebuttal, and from a misappreciation of the subject matter presented by the Identity itself.

Of course some of them are born in the soil of prejudice, of wilful ignorance, and of malignant opposition, but from the attacks of all such the genuine searcher after truth is protected instinctively in that their very spirit raises at once a corresponding determination to investigate the matter for one's self. The chief difficulty experienced in dealing with these "Objections" resides in the fact that they are found in every one's cartridge-box. They are all armed with the same weapons and fight with the same tactics, and it seems that for

each one defeated, a dozen more, with ears that have not heard the battle, and eyes that will not see a predecessor's discomfiture, are ready to renew the almost hopeless controversy! But we must not lose heart nor leave the field; no weapon formed against "Israel" shall prosper, no argument can fence us from our position. The Answer of History is unanswerable and the Judge has charged the Jury to find a verdict for the affirmative.

***

Few of our constituents can have failed to encounter many of these "Stock" Objections to our Identity with Israel which are so constantly thrown at us by the enemy. It is therefore high time to point out that these attacks are harmless in so far as truth is concerned—mere "shells" without "charges"! They make a noise *just because they are empty*. Even the "fuse hole" is not plugged, and so of course they "shriek," as soldiers say. But they should not cause an "Israelite" even to dodge! They are lighter than vanity itself, for when the heart is truly armed, they simply fan the ears with harmless breezes, and die out before they strike. The arguments in rebuttal which we cite in the present Study are parts of the universal armor against all the darts our Objectors have. We ask our constituents to clothe themselves therewith and to go out and extend our lines!

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Another object of this particular Study is to give

our own constituents an idea of the voluminousness of the English Identity Library, and by copious quotations to familiarize them with some of the best writers across the sea in the hope that Americans will desire to become still better acquainted with them and make heavy importations of their works. Our collateral list at the end of the book will be of special value in this connection. To help this cause is to spread Truth upon the troubled waters of modern affairs. It is the only "oil" that will surround the Anglo-Saxon bark with safety in the coming storm. The pioneers of Our Race, in its awakening to Identity Facts, deserve all the patronage we can bestow upon them; and although "Charity begins at home," and we ourselves need all the help we can secure to keep our own little venture afloat here in Manasseh, nevertheless we recommend all of these fraternal works to our constituents.

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Upon the *first* and *third* Mondays in each month we shall forward to our Agents in London the consolidated list made up of all the separate orders sent in by our constituents. It will thereafter take some three or four weeks for the books to reach our friends, whose patience in the meantime we shall deserve.

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We will gladly receive subscriptions for "Philo-Israel's" *weekly*, "The Banner of Israel" ($2.12); and for "Oxonian's" *monthly* "The Messenger" ($1.88);

and, unless otherwise directed, shall if possible have them commence uniformly with January 1st, 1893. We will also send the above-mentioned *weekly* and *monthly* together with the Our Race *Quarterly* (either series!) to any subscriber at the consolidated club rate of $5.00. This is a liberal opportunity to keep in close touch with Anglo-Saxon affairs as viewed from the standpoint of the watchers on the "Mountain of the Height of Israel." A year's perusal of these three publications will put a very different phase upon one's judgment as to International and Diplomatic matters! The God of "Israel" is moving on the face of the waters (peoples, nations and tongues) of human affairs, and it is a grand thing to watch events under the light of the Identity of Our Own Race with Israel herself!

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This cannot be done under the guidance of the great Secular Journals of our day. Nearly all of them seem to be subsidized to some interest or other which arrays them against the truth in every form. Few have a better right than we to speak from individual experience in the premises, and our constituents who know whereof we have written and testified during the past three years, and have seen the flood of misrepresentations cast out upon us by the Press are *prima facie* witnesses of the illiberality with which we and our cause have almost universally been treated. The average modern newspaper is reliable only in that it lies, and re-lies; we have a Free

Press only in that it suppresses facts and oppresses freemen with a license that is unparalleled even in the annals of Rome, for it is morally guilty of the very same sins! For instance: it assassinates character with irresponsible innuendoes; murders reputations in reckless head lines; poisons morality in spreading the details of crime; misrepresents truth without quarter; inverts philosophy with specious sophistry; prejudices justice before trial at the bar; sneers at good intentions by instinct; ridicules sacred things on principle; tortures its victims for a price; hires decoys and detectives to run down an opponent! suborns votes, prostitutes its opinion, flaunts its ignorance and deceives its own constituency! Its patriotism is cut to suit an alien bias, its politics are trimmed to suit the pot house, and its reviews are as unjust as a Papal Expurgation! There are exceptions, may God bless their subscription lists; they are ahead of the age, and belong in the millennium. But the least that is said of the so-called Religious Press (Forgive the mark!) the better! for in high quarters it is married to the World, in league with the Flesh, and dancing with the Devil. Yet of course not all are mammonized—God knoweth them that are His. The proof of the pudding is in the eating. Not one per cent. of several thousand newspapers clippings bearing upon our aims and work is even honest. We have the facts in our possession.

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Meanwhile, the position of American Adventists

ipon the temporal promises to Abraham, Isaac and Tacob, and upon the interpretation of the specific predictions of all the Prophets from Moses to the Messiah Himself, as to the Chosen People, is an inconsistent one. Could they but see it, it is a position hat deliberately dishonors Jehovah! They seem itterly blind to the fact that a dogged contention is to the mere *Gentile* origin of OUR RACE, now ecurely the dominant one on earth, as well as, elatively speaking, the most truly Christian one ipon the globe, is in effect equivalent to charging God Almighty with having signally failed in his Plan of the Ages which is written down in black ind white—in that He tells us that "Israel" is a people whom he hath chosen for Himself, formed or his battle-axe, reared for a purpose, and reserved or its perfect consummation. For, if so be, we ipon whom the fulness of all these predicted temporal blessings has now literally come and in these atter days! are not of the actual stock and lineage of the Patriarchs, then surely what was intended or one people has fallen upon quite another, and hat upon a Nation and a Race not at all contemplated in the Bible! There is but one escape from his dilemma—to look into the glass of History and ecognize *ourselves!*

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The twin truths preached by John Wilson and William Miller should never have been divorced, ind the strength of the position represented by the

Our Race Studies subsists in their reunion upon a strictly Astro-Chronological basis. We make no pretentions to infallibility; we are simply students of History, and do not hesitate to change our bearings as fast as exploration warrants. We know however that the chart is correct, and that our compass is true, and we have already passed too many waymarks, and light-houses to doubt the general lay of our course—It is due East! We are sailing upon a great circle back towards the Holy Places of Our Race!

* * *

The Business Manager of a certain Religious Journal which shall be nameless, has solicited our patronage for his advertising columns. He sent his letter and a sample copy of his paper to the post-office addressed to "Mr. Joshua Long Day, New Haven, Conn." After some study the mail-carrier solved the mystery by giving them to us and the samples are now in our archives. We thank the management of this enlightened weekly but have too much ice to thaw out near home to waste the heat of twenty-three and a third additional hours of sunlight upon the petrified inhabitants of the Glacial Regions!

* * *

Since Feb, 22d, 1893 the Business Management of another Advent Paper—and much more to its own disadvantage than to ours—has advertised in

its own name as follows [Italics ours]: "Professor Totten's Position Reviewed. This Review shows that Professor Totten has treated the Scriptures, he pretends to quote, *in a most disreputable manner*, and that what he calls "Joshua's Long Day," *is a self-evident and unauthorized interpolation* in the Book of Joshua. Price ten cents: On sale at this Office!" In the review notice of this ten-cent "Review" the Editorial Management of the same paper states that its writer is an "Old Adventist," and "a clear thinker," that "he has brought logic and argument to bear upon him" (Prof. Totten), and the management then proceeds to recommend that "Every one who has read *of* (!) Prof. Totten's books ought *to read* the pamphlet named above!" Of course he should; particularly if, having read "all manner of evil" OF him, and OF his works during the past three and one half years, he still wishes to confirm himself therein! We often wonder if it ever occurs to our neighbors upon Advent Row that there are *two sides* to every question, and that to read "*of*" a matter, is very different from searching it out and holding fast to what is good therein! What manner of guests, O Truth, are these, that sit at thy table in "this generation"? It is to them in particular that we have dedicated this "Answer of History"! In the Our Race Series we are writing facts, and giving demonstration for our faith. We maintain that the foundations of our Identity *are the counterpart of those upon which that of the*

Messiah himself was preached by the Apostles! Now, Brothers, if these things be so, ye are in a perilous business, if, without reason, ye continue to condemn us, and to teach men so to do!

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We have had several copies of this Review sent to us and been requested to reply. There is no need. It will be self-evident to any one who has actually read Study Number Two, and will then read our *Position Reviewed!* that its very writer has merely read "of" it himself! How can our "position" be reviewed by one who has not explored our Studies? What shall we say of one who reviews a book he has never seen? Moreover, an attack upon the New Chronology *which has not yet failed*, and our judgment upon which can not be impeached until 1901 A. D., has little to fear from an advocate of the *old* systems of Chronological interpretation that were relegated to the second-hand bookstores forty-eight years ago! But while we are content to let the Chronological wheat and tares grow together until God's "set time," we cannot but deprecate the spirit in which the review itself has been endorsed by the official organ of the "American *Millennial* Association!" Fair play! Brethren, even with error, is the best policy, for Truth is mighty and it will prevail against the world—even against the Advent world, if it is composing itself in sleep! for perchance we have not "treated the Scriptures we pretend to quote in a most disreputable manner"!

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Preconceived ideas are seldom if ever true. Noı are inherited opinions necessarily founded upon facts. It is always well to go down into the foundations and study the underpinning for one's self before actually settling for good upon any life estate. We exchange with many Advent papers, and we read them all with care, and often with no little profit and interest. We find however that they differ like the stars in glory, and that very few of us are self-luminants, or Suns! Genuine vitality can be tested, or recognized, by its inherent qualities. The Holy Spirit is so versatile that under his influence we all may see new and different light even in the same text. The texts and the Spirit proceed from One inexhaustible Source. Beneath many lights shining with oil drawn from this Source, the gloom may be dispelled yet more and more! Is it not time for some of our neighboring Advent Journals to let *their* light shine in *our* direction once in a while? Their continuance to shade their rays away from the Chronological and Identity directions is un-Samaritan! One of two things: we are either in dense darkness, or we have some light of our own. In the one case we need illumination, in the other we offer our rays freely and in good faith!

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In so far as our own Studies are concerned the distinctive Advent Body, as a class, has fallen short of liberality upon each one of the counts enumerated

in the Introduction to this Study. For three and one-half years our works have been antagonized and ridiculed by the secular press, (almost universally without having been seen!) But this very prominence has kept the fact of their existence well within the knowledge of all the Adventists in the Anglo-Saxon world! Surely they should have received deliberate and careful review at least at the hands of the chief men of those who profess a corresponding faith! But it is even a greater surprise to us that so few "in the ranks" have shown any curiosity even as to what we were endeavoring to teach! The Our Race Series would have fared better in Athens 1900 years ago, for they would have drawn an audience at least!

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As a matter of fact, we know not of a solitary review, digested with a care equal to the situation, even of a single one of the Eight Prophetico-Historical Studies already before the public, that has yet appeared in any purely Advent Journal. We expected some in these quarters! We long ago gave up sending review copies to the so-called Orthodox Religious Press, or even to the Secular Journals, for neither of these classes of Scribes have paid attention to the gift, or else have discourteously condemned our work without argument, and even without citing facts. But there is no excuse for editorial silence in fraternal quarters. To keep it is to hold the garments of those who stone us for

our testimony! These Studies cannot be reviewed in a ten-line notice! *In the name of truth we ask them to explain our Position to their constituents!* There is grave responsibility involved in the treatment that our particular work is receiving upon all sides and we conjure our *brother* Editors to clear their skirts thereof. Where time does not allow for a more perfect digest, a reprint of the Preface or the Introduction to any one of these Studies would be the fairest way to give the truth a chance. We owe most all of these journals our thanks for several free insertions of our circulars, but this is merely Charity and we return the compliment in this edition. What we chiefly crave and *what is primarily due to their several constituencies!* is a plain unbiassed statement of the gist of our Studies as they appear.

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We regret that circumstances have so conspired as to delay so long the appearance of this first Study of Series III. The causes, however, have been completely beyond our control and we take it for granted that by this time our constituents are satisfied that we are doing the best we can, and that every delay is much more annoying to us than to our constituents. It is often impossible to reply even to business letters. All this irregularity will cease when we secure patronage enough to employ even a single clerk. In the meantime we ask our friends to take all silence upon our part in

good part, and to exercise faith and patience in the premises. Letters and Queries we are glad to receive, but to answer them outside of our regular Studies is seldom practicable.

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* *

Our Working Fund now amounts to some $3,800, with promise of an interest of some $153 per year. It is to be hoped that by June 1, 1894, we can report that it has been doubled. This will surely be the case if all concerned will make special efforts to take at least a single share. But do not misunderstand our meaning; we are forced to employ commercial terms in order to define the ends in view: still we are not fostering a mere business enterprise, but rather are laying the foundation for a more enterprising dissemination of the truth, a knowledge of which will do more to purify our National Temple than all other measures put together! Our efforts call for personal enthusiasm, religious devotion, and patriotic consecration. The cause involves all that adds dignity and honor to Human Life. It is for God, for Race, for Country, and for Home, so that with charity well founded, we can extend its blessings unto all mankind, and make the same ends worthy to be sought by all the other sons of men.

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* *

In closing this Study we would call attention to its exhaustive length. Our object was to put the final Answer of History to those who raise Objections to

Our Identity with Israel, in the hands of those who will prize and heed it, and this we have done regardless of expense. It is another guarantee that we shall not hesitate to use all the means at our command to accomplish the ends in view. In this sacrifice we expect the hearty coöperation of all who are concerned in the final issue! The work is yours individually, quite as much as ours, and as we have some grand facts in reserve we count upon the determined support of our constituents in getting these new facts into action. In this connection we would state that we have lately finished an exhaustive calculation that *seals* the general accuracy of the Biblical scheme of Chronology set forth in these Studies. We are confident that our efforts have been directly blessed by the God of Israel. In fact, we have had a demonstration placed in our hands that no man can gainsay. Its simplicity is within the compass of ordinary comprehension. In other words we are satisfied that the Chronology between Daniel's Birth and the Saviour's Death has been providentially placed within our grasp, link by link; that we can prove it step by step, and reference by reference, even to the day and hour, and show the dates upon the very face of the Bible. The calculation puts an entirely new light upon certain of the hitherto unharmonized Chronological Prophecies, and the proper time for its disclosure will be discerned by the receipt of pecuniary assistance sufficient to publish it. In the mean time we extend a

friendly challenge to the Christian world to explain Daniel's Prophecy of the Seventy weeks *to the day and to the hour!* Our point is this. If Jesus was the Messiah, surely those who believe in Him should be able *to explain* HOW *he fulfilled this explicit Chronologcial prediction at the first advent.* We reject every approximation whatsoever, we demand a solution that shall bear its truth upon its face, a solution upon which Christians can agree as naturally as they now do upon his birth at Bethlehem, and such a demonstration *as should convince* "JUDAH" that "the Man Jesus" truly was the Son of God!

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In other words we purpose to parallel the test of Elijah (1 Kings xviii. 24) as to the truth of the Chronological Systems now before the world, and as it is time for "Judah" to walk with "Israel," even time for them to go back to Palestine together, we will make the criterion of solution to be arrived at, the degree of credence with which it will strike a Jury composed entirely of *orthodox* Jewish Scholars. We maintain that Daniel's prophecy of the seventy weeks was verified in Jesus of Nazareth to the very last degree of astronomic accuracy; that it fits the calendars (ancient and modern) exactly; squares with History perfectly; and comprehends the fulness of a Chronological vindication! and we furthermore submit and will abide thereby, that the system which shall be verified by the fire of truth from Heaven, as patent to the human mind, shall and

ought to be recognized as worthy to be studied henceforth with anxious solicitude as to the days and hours of even greater things to come! A system of Chronology which shall yield this secret after 2424 Solar years is wanted. If such an one be in existence let it be produced. If not, and it be God's will, we will produce the desired solution upon the true Scale of Time upon which all our previous calculations have been wrought out in His Honor.

C. A. L. TOTTEN.

A CARD.

Had we the means, we would willingly give a copy of these works to every human being, but while this current dispensation lasts, we are unfortunately forced to "sell the truth," (Matt. xxv. 1-3), to those who know its present value. (Prov. xxiii; 23)!

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*In accordance with a former promise, and in answer to many queries, Professor Totten has prepared the accompanying preliminary list of works possessed by himself, and which he recommends to his constituents as valuable collateral reading upon topics treated in the OUR RACE SERIES.

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A Serial Devoted to the Study of the Saxon Riddle.

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THE MEASURE OF HISTORY

SACRED and SECULAR.

THE "STANDARD SCALE" OF TIME.

"Good measure, pressed down, and shaken together, and running over."
Luke vi. 38.

C. A. L. TOTTEN.

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J E Witt
Feb. 25 – 43

THE MEASURE OF HISTORY.

SACRED AND SECULAR.

THE STANDARD SCALE

OF

CHRONOLOGY.

FOUNDED UPON

SCIENCE, PROPERLY SO CALLED,

BY

CHARLES A. L. TOTTEN,

AND

READY FOR IMMEDIATE USE.

"And he that talked with me had a golden reed to measure the city; * * * And he measured the wall thereof, a hundred and forty and four cubits,—the measure of a Man, that is of The Angel."—Rev. xxi. 15, 17.

NEW HAVEN, CONN.

THE OUR RACE PUBLISHING COMPANY.

1893.

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P-226 –
p-231 – Shalmaneser's tablet

"TO THE

ONLY WISE GOD,

OUR SAVIOUR,

BE GLORY AND MAJESTY,

DOMINION AND POWER,

BOTH NOW AND EVER.

AMEN."

"*And he smote Moab, and MEASURED them with a line, casting them down to the ground; even with two lines MEASURED he to put to death, and with one full line to keep alive.*"

II Sam. viii. 2.

"*Lord, let me know my end, and the number [MEASURE] of my days; that I may be certified how long I have to live.*

"*Behold, thou hast made my days as it were a span long, and my age is even as nothing in respect of thee; and verily every man living is altogether vanity.*"

Psalm xxxix. 4, 5.

Study No. 10.

OF

The Our Race Series

The Measure of History.

TOTTEN.

"*I lifted up mine eyes again, and looked, and behold a man with a MEASURING LINE in his hand.*

"*Then said I, Whither goest thou? And he said unto me, To MEASURE Jerusalem, to see what is the breadth thereof, and what is the length thereof.*

"*And, behold, the angel that talked with me went forth, and another angel went out to meet him,*

"*And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein:*

"*For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.*

"*Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord.*

"*Deliver thyself, O Zion, that dwellest with the daughter of Babylon.*

"*For thus saith the Lord of Hosts: After the Glory, hath he sent me unto the nations which spoiled you: for he that toucheth you, toucheth the apple of his eye.*"

Zech. ii. 1–8.

Study Number Ten.

THE MEASURE OF HISTORY.

SACRED AND SECULAR.

THE STANDARD SCALE

OF

CHRONOLOGY.

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"*And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a MEASURING REED; and he stood in the gate.*

"*And the man said unto me, Son of man, behold with thine eyes, and set thine heart upon all that I shall show thee; for to the intent that I might shew them unto thee art thou brought hither: declare all thou seest to the house of Israel.*

"*And behold a wall on the outside of the House round about, and in the man's hand a MEASURING REED of six cubits long, by the cubit and a handbreadth.*"

Ezek. xl. 3–5.

PREFACE.

"*Produce your cause saith the Lord; bring forth your strong reasons saith the King of Jacob.*

"*Let them bring them forth and shew us what shall happen: let them shew the former things what they be*, *that we may consider them*, *and know the latter end of them*, *or declare us things to come.*"

Isa. xli. 21, *22.*

It requires a mere "rule of the thumb" to use an instrument, albeit skill thereat comes only through repeated practice; but to invent one is quite another thing! This requires a knowledge of "principles" and a full appreciation of "the end in view"—while to realize the invention *practically*, demands the hand of a master workman.

One need not be a scholar, then, before he can use a standard scale, but no one unskilled in any particular art can make a reliable one, and the more complex the science that demands an accurate Metron the greater right have we to insist that the legal "trade-mark" shall be plainly stamped upon the handle.

Now there are measures and measures, yet from the very nature of the case there can be but one

"Standard Measure;" and that of History must be founded upon the most perfect science. Its Chronological "units" must be based upon Astronomical ones, and these must square themselves jointly and severally with all the Cycles of the Greater and the Lesser Lights.

The better the tool, the better the work, and as one cannot gather figs of thistles, so neither can the annalist arrange the log-book of Time with an instrument made out of fragmentary assumptions, picked up in the junk shop of approximation, and held together by the weak cement of his own dictum dissolved in equal parts of cant and imagination!

The God that would risk the verification of His "times and seasons" upon such an underpinning, is no god, and those who prophesy at such an altar are worshipping a fetish, to whom all "days" are merged into one endless night.

There is too much false Chronology; every sect has its system, every camp its epoch—and the voice thereof is a Babel of Interpretation premised upon Anachronism.

Prophecy cannot be forced to fit false History, and if Faith falls in with such questionable companions its judgment runs the risk of final suicide.

What then?

There is but one path back to safety; it is not only strait in the sense of narrow, but straight in that of accuracy.

It runs in a Bee-line through the Chronicles of Our Race, and threads all the facts with the needle

of Astronomy, ere it presumes to stand before the bar of Judgment for the purpose of examining the credentials of Revelation and Prophecy.

Before, then, we can know the Truth of History we must equip ourselves with the Measure of History, we must then use it against the Temple of History with rigorous exactitude. This accomplished, its perfect plan will be in our possession and we be ready to put Prophecy to crucial tests.

If then the latter holds its own, and fills the Temple with its Spirit, we shall know it as the Voice of God and must fall down and worship Him.

We have a right, therefore, to demand that Prophecy shall *fit* History; the truth of the latter is *our* side of the matter, and it behooves us to set it right by the measure; in that thus only may we find a good foundation for our own case whereon to stand erect and accept the Challenge of the Party of the first part! who saith:

"Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses that they may be justified; or let them hear, and say It is Truth!" (Isa. xliii. 9).

C. A. L. TOTTEN.

AUGUST 20, 1893.

"O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

"God came from Teman, and the Holy one from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

"And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.

"Before him went the pestilence, and burning coals went forth at his feet.

"He stood and measured the earth: he beheld, and drove asunder the nations."

Hab. iii. 2–6.

INTRODUCTION.

"*By measure hath he measured the times, and by number hath he numbered the times; and he doth not move nor stir them, until the said measure be fulfilled.*"

II (*iv.*) *Esdras iv. 37.*

OLD METHODS OF CHRONOLOGY.

In former systems of Chronology no little difficulty has been encountered in reducing dates given upon one era to corresponding ones upon another. Thus: to reduce any given year of an Olympiad to the common Christian era we have the following rule from Bond: "Multiply the Olympiads *elapsed* by 4, and add the given number of years of the given Olympiad. Example: Required the year B. C. (common Era) which coincides with Olympiad CXCIV. 2.

(NOTE. Deduct the amount produced from 778.)

I. Olympiads elapsed =	193
Multiply by	4
	772
Add year of given Ol.	2
	774

II. From 778
deduct 774 amt. produced,

and 4 B. C. is the year required, *i. e.* 4–3 B. C.

Again: Require the year of our Lord which coincides with Olympiad CXCVI. 1.

(NOTE. Deduct 777 from the amount produced.)

Olympiads elapsed	195	From 781 amount produced
Multiply by	4	deduct 777
	780	and 4 A. D. is the year
Add year of given Ol.	1	required.
		N. B. That is, 4–5 A. D.!
Amount produced,	781	

Now, when we remember that similar calculations are necessary to reduce the Olympiads to the years of other Eras, as for instance to those of the World (A. M.); of the Julian Period (J. P.); of the City of Rome (A. U. C., differently recorded by Varro, Polybius, and Fabius!); of Nabonassar (Nab.); of the Seleucidae (Seleu.), etc., etc., and remember that still other calculations are needed to reduce the years of each of these Scales, severally, to the corresponding ones upon all of the rest! the magnitude of the problem is apparent. And it must also be manifest that very few have either the time, the taste, the means, or the patience, and that yet fewer have the requisite ability and training, the necessary books of Historical and Chronological reference, and the consciousness of even fair personal accuracy in the manipulation of details, to warrant their attempting the task for their own satisfaction, to say nothing of the additional hope of making their conclusions both interesting and intelligible to others!

The undertaking does indeed seem Herculean from this old-fashioned point of view, even to a student

fully equipped, and it is on this account chiefly that Chronological study has languished among us.

As generally taught, heretofore, such knowledge has been literally too high for the simple minded lovers of God's Word, so that all hope of understanding the matter has seemed to be fruitless, and with the neglect of Chronology, that of History, and so, of course, of Chronological Prophecy has naturally followed—the whole of which has been to the serious disadvantage of the Church.

Impressed, however, with the supreme importance of the information which a continued adherence to the old system absolutely denies to the great body of Bible readers, we have studied the whole matter anew and have carefully verified the several Scales, recalculated the years whereby they may be mutually adjusted to each other, and have at last hit upon a plan of presenting our results which renders it needless for the reader to make any further calculations in so far as puzzling cross references are concerned.

Now the solution is simple enough to raise a smile.

We have merely printed the several Scales, year by year in continuous parallel columns, and adjusted to each other by means of a continuous scale of months, so that, knowing the date of an event upon either one of the Chronological Eras represented, a mere horizontal glance across the table, assisted, if necessary, by a ruler or straight edge, will reveal its corresponding place upon each and all of the other scales!

It is manifest that there is no possibility of getting

astray upon such a system, and that if our inter-adjustment of the subordinate scales is correct (the which we guarantee, and intend to prove) we are at last provided with a peerless and invaluable Chronological wand.*

We shall commence this compound block of years with the nineteenth of Azariah or Uzziah, King of Judah (see Study Number Five, page 65,) *i. e.* with 3221 A. M., which was 775 years before the *Birth* of of the Saviour, or which corresponded to Common B. C. 779–8, as will be seen by glancing across the Scale in the manner described. The table (page 11) will also reveal the fact that this year of the A. M. scale corresponds to the years 3935–6 of the Julian Period, a scale upon which our Common 1893 A. D. is equivalent to 6606 J. P. throughout; as may be seen by consulting the opening pages of any good almanac for this (1893 A. D. Common) current year. (See page 154 of this Study). Hence, reckoning back 2669 years from July 13th of this current year (6606 J P.) brings us to July 15th, 3937 J. P.; at which date the first Olympiad is placed agreeably to the best authorities.† Rome had not yet been founded.

Starting with this first Olympiad which we have thus adjusted to the A. M., J. P., and Common B. C. Scales, we shall (in the present Study) come down

*A Vade Mecum, an Interpreter, a Companion—Metron—Harmonized Scale of Time.

† See Page's "New Light from Old Eclipses," and all Standard Authors.

the stream of Time upon all of them (in parallel columns without omitting units) to the 879th year of the Olympiads (4100 A. M.) and thus cover the most important period of Prophetico-Historical Chronology, for if we mistake not, the seven fold cord, which we shall weave as we progress, will take us safely through the Labyrinth of History. And we shall thereafter continue the Scale down *to* the year 643 A. D., so as to pass that block of ten years (page 152) which includes the year of the Capture of Jerusalem by Omar Pasha.

It will be noted by our fellow students that we have arranged this Harmonized Scale of Time into *blocks* of ten years to each page, so as to facilitate rapid passage from one point to another. As an example, open the Scale anywhere, say on page 50. Put the finger on the year 3617 A. M. To go seventy years down the Scale, *i. e.* 7 × 10, or to 3687 A. M. turn forward seven pages or to page 57, where the required year will be found. Further examples are useless. Any woman who can use a yard stick, or a tape line, can employ this Measure; any mechanic who can handle the tools of his own craft can measure Time by this Tool, and thus test and verify the work of others—and whatsoever, claiming to be a system of History, shall fail to justify itself hereby, is based upon a Chronology falsely so called, and cannot be correct—unless it can be shown that this Measure is also incorrect, on which we challenge proof! A system of Chronology must be *consistent* throughout! And if ours is so, and justifies itself

upon accepted scientific principles and data, then the rigid application of this Harmonized Scale of Time *will make short work of bad work!* (Dan. v. 25–28).

It is by the actual employment of this Scale that we hope to instruct our readers in its value, and this will be our particular task in Study Number Eleven. In the meanwhile upon the 153d page we have given a consolidated representation of 2640 of the years covered by this Scale of Time. It is a "net-full" of "great fishes," drawn to the shore of Time (1893 A. D. Common) whereon we stand to-day; and that the net is "unbroken" is proved by the fact that its last line (1893 A. D. Common—6606 J. P.) agrees with the best Scientific Chronological Knowledge of our day, as set forth in the official American Nautical Almanac for 1893 A. D.; published at Washington under the auspices of this Government, working in harmony with that of Great Britain, as corroborated in the Ephemeris of Greenwich. To enable anyone to verify this we have quoted (upon pages 154–7) the official data to be found in these famous Ephemerides, by means of which the Sailors of "Israel" may still make fearless voyages (Ps. cvii.) of full three years duration (2 Chron. ix. 21), without having to come home for new data!*

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*These Nautical Almanacs are always published three years in advance of the current year, and will be supplied by the Our Race Publishing Company, post-paid to any address, for 65 cents each.

THE MEASURE OF HISTORY.

PART I.

A NET FULL OF GREAT FISHES.

The Olympic Era.
The Era of Rome.
The Nabonassan Era.
The Harmonized Scale of Time.
The Consolidated Metron.
Our End of the Scale.
The Ancient Year of Our Race.
The Jewish Calendar for 5654 (1893-4).
The Hebrew Lunar Months.
The Hebrew Luni-Solar Cycle.
The Stretch of Time.
The Years of the Cycle Indexed.

"*Thou shalt not have in thy bag divers weights, a great and a small:*

"*Thou shalt not have in thine house divers MEASURES, a great and a small:*

"*But thou shalt have a perfect and just weight, a perfect and just MEASURE shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee.*

"*For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.*"

Deut. xxv. 13–16.

THE MEASURE OF HISTORY;

AN

HARMONIC SCALE OF TIME.

3222 A. M.

THE ERA OF THE OLYMPIADS.

The OLYMPIADS begin with the first full moon after the solstitial one of the 101st Ancient Hebrew Luni-Solar Cycle, 15th of July (Table *a*, page 167,) 1500 years after the Cycle was initiated, or 178 Cycles ago, dating from this September Equinox, whose New Moon also begins (Table *a*, page 167).

At the July full moon of this year, 3222 A. M., Coroebus won the prize in the foot race at Olympia, from which event the first Olympiad is reckoned, though it is the twenty-eighth year after Iphitus instituted the regular games. See *Graeca Eusebiana Scaligeri:* "Before this reckoning, Grecian history is fabulous and uncertain, for History without Chronology is not worth much." (Anderson, *Royal Genealogies*). Hesiod died about this time, *vide Solinum.*

The Secular Chronology of the West may be said to have had its birth with the institution of the Olympic Era, which was justly celebrated among the Greeks. Dating from the victory of Coroebus these games were celebrated every four years in the plains of Olympia, a town of Elis in Peloponnesus; the victor was crowned with Olive Branches after a contention

of five days, which began with the sixth day of the July new moon. The Olympic festival followed, lasting five days after all the contests had been completed, *i. e.* from the 11th to the 15th, inclusive, the fourth day of the festival being always the 14th of the month (Hecatombaeon) upon which the victors sacrificed to the Hellenic Gods. Tradition says the games were originally instituted by Hercules in honor of Cronos, to whom a temple had been dedicated at Elis by the men of the Golden Age, but as a strict Chronological Era they date, as above stated, from the July full moon of 777 B. C. Common, which began in 3222 A. M., and which year, 777 B. C. Common, was the 3937th of the Julian Period (J. P.).

Each year of an Olympiad was a lunar one, and contained twelve or thirteen months, the names varying in the different Grecian States. The months, like the Hebrew, consisted of thirty and twenty-nine days alternately. The short years thus contained 354 days, while the longer or intercalary year had an intercalary month by which the period of four Lunar years was floated onto Solar Time. No Era was so generally used by European writers, particularly Historians, as the Olympic, and its active use in Literature continued until the games were formally abolished by Theodosius in 394 Common A. D. "the computations by Olympiads having already (then) given place to that of "Indictions" A. D. 312, September 24th, and A. D. 313, January 1st." (Bond).

Hence, as the Olympic Games were celebrated 293 times, we have that number of Cycles to account for, or, ($4 \times 293 =$) 1172 years, of which one hundred and ninety-five celebrations (nearly 777 years) occur before 1 A. D. and ninety-eight celebrations (or rather more than 395 years) fall within the common Christian Era. (See page 128).

The years of the Olympiads commenced in the Attic month of Hecatombaeon (July); therefore, when 1 A. D. is said to coincide with Olympiad CXCV. 1. (*i. e.* with the first year of the 195th Olympiad) it must be understood to mean that its first six months (January to June, inclusive,) fell in that Olympiad, the last six months (July to December, inclusive,) falling in Olympiad CXCV. 2.

3246 A. M.

THE FOUNDATION OF THE CITY OF ROME.

Great doubts have been entertained by Historians and Chronologists respecting this Era. Polybius, a Greek historian of Megalopolis, who died in the year 121 B. C. (=Olympiad CLXV. 1.) gives *data* by which this Era may be fixed to the year 750 B. C. (=Olympiad VII. 3.) while according to Marcus Terrentius Varro, a Roman writer, the friend of Pompey and of Cicero, who died B. C. 29, the Era of Rome has been fixed to Olympiad VI. 4.=753 years before 1 A. D. (Commencing A. D. XI, Kal Maias=21 April). The Letters A. U. C. serve for the abbreviation of Anno Urbis Conditae (*The Year of the Founding of the City,*) and are usually given with the years of the Era of Rome. According to the reckoning of the most ancient Roman author, Fabius Victor, and the Secular games observed by the ancient Romans, the City was founded by Romulus at the Feast of Palilia, or on the day observed by the country shepherds in honor of the Goddess Palis, twelve or eleven days before the calends of May, a little after the beginning of Olympiad VIII. (3251 A. M., *q. v.*)

Modern Historians and Chronologists elect which one of these to follow, according to their light; but generally fail, much to the confusion of their readers, to state by name which one they select. To obviate all this confusion we have harmonized the three

several Scales under the column headed A. U. C., and have given the central place to Varro's figures, which are the ones usually adopted, and which place the foundation in 3246 A. M. or 753 Common B. C. The Scale of Polybius, which places the Foundation in 3249 A. M., or 750 Common B. C., is indicated by the exponential figure, *i. e.* the one written to the right and a little above the Varronian, while the Fabian years, which begin with April 21st, 3251 A. M. or 748 Common B. C., will be found in a corresponding place below and a little to the right of the Varronian. For instance, turning to page 22 of the Harmonized Scale of Time and glancing down the A. U. C. column, April 21st of the year 3333 A. M., will be seen to mark the beginning of a square assigned to the year of Rome designated by the figures 88^{85}_{83} in which 88 indicates the age of the city according to Varro, 85, its age according to Polybius, and 83, the age according to Fabius. A clear understanding of this Scale will greatly simplify the Chronological investigations of those who have occasion to consult several Authorities whose Scales appear to disagree among themselves. For instance, in Anderson's Royal Genealogies we find the beginning of Nabonassar's Era assigned to the second year of Rome, and turning to page 14 of our Harmonized Scale his meaning will be seen, for although the Era of Nabonassar strictly began in the first year of Rome A. U. C., as reckoned by Fabius, the bulk of it falls opposite the square marked 7^{4}_{2} the lower figure 2 being that of Fabius, to which Anderson refers, *i. e.* the Era began in 3252 A. M. or 747 Common B. C., as a rule laid across the page will prove. Bond's date for the beginning of the Nabonassan Era, in terms of the Years of Rome is 6–7 A. U. C., which shows that he follows, or favors, the age assigned by

Varro. Properly understood, therefore, there is no discrepancy between Bond and Anderson as to the beginning of Nabonassar's Era, although the one calls it 1–2 A. U. C. and the other 6–7 A. U. C., for each and both of them mean 747 B. C., which we, [who prefer to follow the straight sequence of A. M. (*anno mundi* or Biblical) years] assign to the year 3252–3 A. M. A rule laid across the 14th page of the Harmonized Scale of Time against the daggers (†) shown in the margin, will assist the reader to interpret the several meanings, and also show that 1 Nabonassar began in 3967 J. P.

Plutarch's estimate that the first year A. U. C. was in the third of Olympiad VI. 754 B. C., is manifestly one year too early, as his testimony is refuted by that of Fabius and Varro, *both Romans!* We have, however, starred this year upon the Scale, and accept the Plutarchian Eclipse of the Sun at Rome on the afternoon of July 5th (7 h. 44 m., 4½ digits) as falling in the third year of Olympiad VI., *i. e.* at the very end of year 23rd of Olympia. It was in this year that Numitor, the 16th and last King of the Latins, began to reign at Alba, in the forty-third year of Uzziah, King of Judah, and one year *before* his grandson Romulus (18 years old) founded Rome.

It is probable that Plutarch had this fact in mind, or got it confused with the founding of the City.

3252 A. M.

THE NABONASSAN ERA.

The Era of Nabonassar began on the first Day of the Egyptian month, *Thoth*, or on the 26th of February of this year, and of the Julian Period 3967. Its years were vague, *i. e.* were all equal, each consisting of 365 days without the odd hours, whereby this system of Chronology had no leap or intercalary years until the reckoning was changed by order of

Augustus Cæsar (on August 29, 27 B. C., *q. v.*). Hence, in the space of 1461 Nabonassan years its New Year Day happened on every day of the true Solar year, falling backward one day in every four years because the intercalation was omitted.

Consequently each Nabonassan year, next after a Julian Leap year appears to have begun one day later than the date in the Julian calendar to which the Nabonassan New Year's Day had corresponded in the preceding Julian year. The 1461 Nabonassan years, as originally counted, make 1460 Julian years. The Nabonassan years are also called Egyptian years and were much used by Ptolemy, who brings them down to his own time in the reign of Antoninus Centorinus continued them down to his time, A. D. 238; a Jewish author mentions them as late as A. D. 1191; and they are used in the Alphonsin Tables, 1252 A. D.

In our Harmonized Scale of Time the reader will notice that the beginning of the Nabonassan years alter every four years; and that the Era itself falls *back* agreeably to this fact. The failure to note this has misled many students of History and Prophecy, for they have added year to year upon the Nabonassan Scale, and supposed that the result would land them upon the corresponding years of parallel Scales! whereas the loss of one day in every four years forbids this expectation.

We have therefore verified the accuracy of our Chronological Scale. In our previous Studies we have come down the A. M. years and do not intend to leave them, but as we have now arrived at an era when we can find corroborating Secular Scales, we intend to establish ourselves upon each of them so as to convince all concerned. That column one (Page 153) is correctly placed, is therefore established; at any rate we cannot escape our own premises, and have no

desire to do so. That column three, which deals with the Julian Period, is correctly placed we have proved by the Nautical Almanac; which also settles our B. C. and A. D. column as duly located. The Olympic years, column four, are proved on pages 3–5, the Roman (A. U. C., column five,) on pages 5–7, and the Nabonassan Scale (column six), on pages 7–9. In fact the agreement of the last line of the Consolidated Scale (5891 A. M. = 6606 J. P. = 2670 Olympia, = 2646 A. U. C. = 2641 Nab. = 1893 A. D.), with the Nautical Almanac (page 154), is alone sufficient to establish the accuracy of this Measure of History, and unless it can be shown (*in loco*, *i. e.* with the finger on the spot) that we have added or dropped a whole year, or block of years, somewhere along the several subordinate lines of time involved, there is no escape from the fact that what we here submit to the world is the Chronological truth, the whole Chronological truth, and nothing but the Chronological truth—a perfect Metron! It is like Aaron's rod, which was the measure of the Sacred Cubit; and as it has now swallowed up those of Jannes and Jambres (Exod. vii. 12), it behooves us to raise the warning cry of Hands Off! to all lesser sorcerers with Times and Seasons, which having been "Set" in the Beginning by the Creator, Himself (Gen. i. 14), cannot be handled with impunity by profane persons!

Upon these three Eras hang all the Records of Herodotus and the Historians. Let us, therefore, harmonize them:

"*Behold, the days come, saith the Lord, that the city shall be built to the Lord, from the Tower of Hananeel unto the gate of the corner.*

"*And the MEASURING LINE shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.*

"*And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east shall be holy unto the Lord; it shall not be plucked up, nor thrown down ANY MORE FOREVER.*"*

Jer. xxxi. 38–40.

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* Surely the Day here referred to is still future. The date of this prophecy was 3416 A. M., it is now 5892 A. M.,—2476 solar years ago! nearly 2552 lunar years have elapsed! *almost* 2555 = 7 × 365! What may we not, therefore, soon (1895–6–7 A. D.) expect! C. A. L. T.

HARMONIZED SCALE OF TIME.

	A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Feb.	B. C. Jan. 1st.	
	3221	Sept. Dec. Mar. June.	3936				778	
*	3222	Sept. Dec. Mar. June.	3937	i			777	*
	3223	Sept. Dec. Mar. June.	3938	1	Begins	Begins	776	
	3224	Sept. Dec. Mar. June.	3939	2	at	at	775	
	3225	Sept. Dec. Mar. June.	3940	3	a	a	774	
	3226	Sept. Dec. Mar. June.	3941	4 ii	later	later	773	
	3227	Sept. Dec. Mar. June.	3942	5	date.	date.	772	
	3228	Sept. Dec. Mar. June.	3943	6			771	
	3229	Sept. Dec. Mar. June.	3944	7			770	
	3230	Sept. Dec. Mar. June.	3945	8 iii			769	
		Sept. Dec. Mar. June.		9				

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Feb.	B. C. Jan. 1st.
	Sept. Dec.					
3231	Mar. June. Sept. Dec.	3946	10			768
3232	Mar. June Sept. Dec.	3947	11			767
3233	Mar. June. Sept. Dec.	3948	12	Begins	Begins	766
3234	Mar. June. Sept. Dec.	3949	iv 13	at	at	765
3235	Mar. June. Sept. Dec.	3950	14	a	a	764
3236	Mar. June. Sept. Dec.	3951	15	later	later	763
3237	Mar. June. Sept. Dec.	3952	16	date.	date.	762
3238	Mar. June. Sept. Dec.	3953	v 17			761
3239	Mar. June. Sept. Dec.	3954	18			760
3240	Mar. June. Sept. Dec.	3955	19			759
	Mar. June.					

HARMONIZED SCALE OF TIME.

	A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Feb.	B. C. Jan. 1st.	
	3241	Sept. Dec. Mar. June.	3956				758	
	3242	Sept. Dec. Mar. June.	3957	20			757	
	3243	Sept. Dec. Mar. June.	3958	vi 21		Begins	756	
	3244	Sept. Dec. Mar. June.	3959	22		at	755	
	3245	Sept. Dec. Mar. June.	3960	23		a	754	
*	3246	Sept. Dec. Mar. June.	3961	24		later	753	*
	3247	Sept. Dec. Mar. June.	3962	vii 25	1	date.	752	
	3248	Sept. Dec. Mar. June.	3963	26	2		751	
†	3249	Sept. Dec. Mar. June.	3964	27	3		750	†
	3250	Sept. Dec. Mar. June,	3965	28	4 [1]		749	
‡		Sept. Dec. Mar. June.		viii 29	5 [2]			‡

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Feb.	B. C. Jan. 1st.
* 3251	Sept. Dec. Mar. June.	3966	30	6 (3, 1)		748 *
† 3252	Sept. Dec. Mar. June.	3967	31	7 (4, 2)	Feb. 26 1	747 †
3253	Sept. Dec. Mar. June.	3968	32	8 (5, 3)	2	746
3254	Sept. Dec. Mar. June.	3969	ix 33	9 (6, 4)	3	745
3255	Sept. Dec. Mar. June.	3970	34	10 (7, 5)	Feb. 25 4	744
3256	Sept. Dec. Mar. June.	3971	35	11 (8, 6)	5	743
3257	Sept. Dec. Mar. June.	3972	36	12 (9, 7)	6	742
3258	Sept. Dec. Mar. June.	3973	x 37	13 (10, 8)	7	741
3259	Sept. Dec. Mar. June.	3974	38	14 (11, 9)	Feb. 24 8	740
3260	Sept. Dec. Mar. June.	3975	39	15 (12, 10)	9	739
	Sept. Dec. Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Feb.	B. C. Jan. 1st.
3261	Sept. Dec. Mar. June.	3976	40	16 (13 / 11)	10	738
3262	Sept. Dec. Mar. June.	3977	xi 41	17 (14 / 12)	11	737
3263	Sept. Dec. Mar. June.	3978	42	18 (15 / 13)	Feb. 23 12	736
3264	Sept. Dec. Mar. June.	3979	43	19 (16 / 14)	13	735
3265	Sept. Dec. Mar. June.	3980	44	20 (17 / 15)	14	734
3266	Sept. Dec. Mar. June.	3981	xii 45	21 (18 / 16)	15	733
3267	Sept. Dec. Mar. June.	3982	46	22 (19 / 17)	Feb. 22 16	732
3268	Sept. Dec. Mar. June.	3983	47	23 (20 / 18)	17	731
3269	Sept. Dec. Mar. June.	3984	48	24 (21 / 19)	18	730
3270	Sept. Dec. Mar. June.	3985	xiii 49	25 (22 / 20)	19	729
	Sept. Dec. Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Feb.	B. C. Jan. 1st.
	Sept. Dec.				Feb. 21	
3271	Mar. June. Sept. Dec.	3986	50	26 (23, 21)	20	728
3272	Mar. June Sept. Dec.	3987	51	27 (24, 22)	21	727
3273	Mar. June. Sept. Dec.	3988	52	28 (25, 23)	22	726
3274	Mar. June. Sept. Dec.	3989	xiv 53	29 (26, 24)	23	725
3275	Mar. June. Sept. Dec.	3990	54	30 (27, 25)	Feb. 20 24	724
3276	Mar. June. Sept. Dec.	3991	55	31 (28, 26)	25	723
3277	Mar. June. Sept. Dec.	3992	56	32 (29, 27)	26	722
3278	Mar. June. Sept. Dec.	3993	xv 57	33 (30, 28)	27	721
3279	Mar. June. Sept. Dec.	3994	58	34 (31, 29)	Feb. 19 28	720
3280	Mar. June. Sept. Dec.	3995	59	35 (32, 30)	29	719
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Feb.	B. C. Jan. 1st.
	Sept. Dec.					
3281	Mar. June. Sept. Dec.	3996	60	36 (33, 31)	30	718
3282	Mar. June. Sept. Dec.	3997	xvi 61	37 (34, 32)	31	717
3283	Mar. June. Sept. Dec.	3998	62	38 (35, 33)	Feb. 18 32	716
3284	Mar. June. Sept. Dec.	3999	63	39 (36, 34)	33	715
3285	Mar. June. Sept. Dec.	4000	64	40 (37, 35)	34	714
3286	Mar. June. Sept. Dec.	4001	xvii 65	41 (38, 36)	35	713
3287	Mar. June. Sept. Dec.	4002	66	42 (39, 37)	Feb. 17 36	712
3288	Mar. June. Sept. Dec.	4003	67	43 (40, 38)	37	711
3289	Mar. June. Sept. Dec.	4004	68	44 (41, 39)	38	710
3290	Mar. June. Sept. Dec.	4005	xviii 69	45 (42, 40)	39	709
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Feb.	B. C. Jan. 1st.
	Sept. Dec.				Feb. 16	
3291	Mar. June. Sept. Dec.	4006	70	46 (43, 41)	40	708
3292	Mar. June. Sept. Dec.	4007	71	47 (44, 42)	41	707
3293	Mar. June. Sept. Dec.	4008	72	48 (45, 43)	42	706
3294	Mar. June. Sept. Dec.	4009	xix 73	49 (46, 44)	43	705
3295	Mar. June. Sept. Dec.	4010	74	50 (47, 45)	Feb. 15 44	704
3296	Mar. June. Sept. Dec.	4011	75	51 (48, 46)	45	703
3297	Mar. June. Sept. Dec.	4012	76	52 (49, 47)	46	702
3298	Mar. June. Sept. Dec.	4013	xx 77	53 (50, 48)	47	701
3299	Mar. June. Sept. Dec.	4014	78	54 (51, 49)	Feb. 14 48	700
3300	Mar. June. Sept. Dec.	4015	79	55 (52, 50)	49	699
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.		Nab. Feb.	B. C. Jan. 1st.
	Dec.						
3301	Mar.						
	June.	4016					698
	Sept.			56	53	50	
	Dec.		80		51		
3302	Mar.						
	June.	4017					697
	Sept.		xxi	57	54	51	
	Dec.		81		52		
3303	Mar.					Feb. 13	
	June.	4018					696
	Sept.			58	55	52	
	Dec.		82		53		
3304	Mar.						
	June.	4019					695
	Sept.			59	56	53	
	Dec.		83		54		
3305	Mar.						
	June.	4020					694
	Sept.			60	57	54	
	Dec.		84		55		
3306	Mar.						
	June.	4021					693
	Sept.		xxii	61	58	55	
	Dec.		85		56		
3307	Mar.					Feb. 12	
	June.	4022					692
	Sept.			62	59	56	
	Dec.		86		57		
3308	Mar.						
	June.	4023					691
	Sept.			63	60	57	
	Dec.		87		58		
3309	Mar.						
	June.	4024					690
	Sept.			64	61	58	
	Dec.		88		59		
3310	Mar.						
	June,	4025					689
	Sept.		xxiii	65	62	59	
	Dec.		89		60		
	Mar.						
	June.						

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Feb.	B. C. Jan. 1st.
	Sept. Dec.					
3311	Mar. June. Sept. Dec.	4026	90	66 (63, 61)	Feb. 11 60	688
3312	Mar. June. Sept. Dec.	4027	91	67 (64, 62)	61	687
3313	Mar. June. Sept. Dec.	4028	92	68 (65, 63)	62	686
3314	Mar. June. Sept. Dec.	4029	xxiv 93	69 (66, 64)	63	685
3315	Mar. June. Sept. Dec.	4030	94	70 (67, 65)	Feb. 10 64	684
3316	Mar. June. Sept. Dec.	4031	95	71 (68, 66)	65	683
3317	Mar. June. Sept. Dec.	4032	96	72 (69, 67)	66	682
3318	Mar. June. Sept. Dec.	4033	xxv 97	73 (70, 68)	67	681
3319	Mar. June. Sept. Dec.	4034	98	74 (71, 69)	Feb. 9 68	680
3320	Mar. June. Sept. Dec.	4035	99	75 (72, 70)	69	679
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Feb.	B. C. Jan. 1st.
	Sept. Dec.					
3321	Mar. June. Sept. Dec.	4036	100	76 (73, 71)	70	678
3322	Mar. June. Sept. Dec.	4037	xxvi 101	77 (74, 72)	71	677
3323	Mar. June. Sept. Dec.	4038	102	78 (75, 73)	Feb. 8 72	676
3324	Mar. June. Sept. Dec.	4039	103	79 (76, 74)	73	675
3325	Mar. June. Sept. Dec.	4040	104	80 (77, 75)	74	674
3326	Mar. June. Sept. Dec.	4041	xxvii 105	81 (78, 76)	75	673
3327	Mar. June. Sept. Dec.	4042	106	82 (79, 77)	Feb. 7 76	672
3328	Mar. June. Sept. Dec.	4043	107	83 (80, 78)	77	671
3329	Mar. June. Sept. Dec.	4044	108	84 (81, 79)	78	670
3330	Mar. June. Sept. Dec.	4045	xxviii 109	85 (82, 80)	79	669
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Feb.	B. C. Jan. 1st.
	Sept. Dec.					
3331	Mar. June. Sept. Dec.	4046	110	86 83 81	Feb. 6 80	668
3332	Mar. June. Sept. Dec.	4047	111	87 84 82	81	667
3333	Mar. June. Sept. Dec.	4048	112	88 85 83	82	666
3334	Mar. June. Sept. Dec.	4049	xxix 113	89 86 84	83	665
3335	Mar. June. Sept. Dec.	4050	114	90 87 85	Feb. 5 84	664
3336	Mar. June. Sept. Dec.	4051	115	91 88 86	85	663
3337	Mar. June. Sept. Dec.	4052	116	92 89 87	86	662
3338	Mar. June. Sept. Dec.	4053	xxx 117	93 90 88	87	661
3339	Mar. June. Sept. Dec.	4054	118	94 91 89	Feb. 4 88	660
3340	Mar. June, Sept. Dec.	4055	119	95 92 90	89	659
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Feb.	B. C. Jan. 1st.
	Sept. Dec.					
3341	Mar. June. Sept. Dec.	4056	120	96 (93, 91)	90	658
3342	Mar. June. Sept. Dec.	4057	xxxi 121	97 (94, 92)	91	657
3343	Mar. June. Sept. Dec.	4058	122	98 (95, 93)	Feb. 3 92	656
3344	Mar. June. Sept. Dec.	4059	123	99 (96, 94)	93	655
3345	Mar. June. Sept. Dec.	4060	124	100 (97, 95)	94	654
3346	Mar. June. Sept. Dec.	4061	xxxii 125	101 (98, 96)	95	653
3347	Mar. June. Sept. Dec.	4062	126	102 (99, 97)	Feb. 2 96	652
3348	Mar. June. Sept. Dec.	4063	127	103 (100, 98)	97	651
3349	Mar. June. Sept. Dec.	4064	128	104 (101, 99)	98	650
3350	Mar. June. Sept. Dec.	4065	xxxiii 129	105 (102, 100)	99	649
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Feb.	B. C. Jan. 1st.
3351	Mar. June. Sept. Dec.	4066	130	106 (103 101)	Feb. 1 100	648
3352	Mar. June. Sept. Dec.	4067	131	107 (104 102)	101	647
3353	Mar. June. Sept. Dec.	4068	132	108 (105 103)	102	646
3354	Mar. June. Sept. Dec.	4069	xxxiv 133	109 (106 104)	103	645
3355	Mar. June. Sept. Dec.	4070	134	110 (107 105)	Jan. 31 104	644
3356	Mar. June. Sept. Dec.	4071	135	111 (108 106)	105	643
3357	Mar. June. Sept. Dec.	4072	136	112 (109 107)	106	642
3358	Mar. June. Sept. Dec.	4073	xxxv 137	113 (110 108)	107	641
3359	Mar. June. Sept. Dec.	4074	138	114 (111 109)	Jan. 30 108	640
3360	Mar. June. Sept. Dec.	4075	139	115 (112 110)	109	639
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Jan.	B. C. Jan. 1st.
	Sept. Dec.					
3361	Mar. June. Sept. Dec.	4076	140	116 (113, 111)	110	638
3362	Mar. June. Sept. Dec.	4077	xxxvi 141	117 (114, 112)	111	637
3363	Mar. June. Sept. Dec.	4078	142	118 (115, 113)	Jan. 29 112	636
3364	Mar. June. Sept. Dec.	4079	143	119 (116, 114)	113	635
3365	Mar. June. Sept. Dec.	4080	144	120 (117, 115)	114	634
3366	Mar. June. Sept. Dec.	4081	xxxvii 145	121 (118, 116)	115	633
3367	Mar. June. Sept. Dec.	4082	146	122 (119, 117)	Jan. 28 116	632
3368	Mar. June. Sept. Dec.	4083	147	123 (120, 118)	117	631
3369	Mar. June. Sept. Dec.	4084	148	124 (121, 119)	118	630
3370	Mar. June. Sept. Dec.	4085	xxxviii 149	125 (122, 120)	119	629
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Jan.	B. C. Jan. 1st.
	Sept. Dec.				Jan. 27	
3371	Mar. June. Sept. Dec.	4086	150	126 123 121	120	628
3372	Mar. June. Sept. Dec.	4087	151	127 124 122	121	627
3373	Mar. June. Sept. Dec.	4088	152	128 125 123	122	626
3374	Mar. June. Sept. Dec.	4089	xxxix 153	129 126 124	123	625
3375	Mar. June. Sept. Dec.	4090	154	130 127 125	Jan. 26 124	624
3376	Mar. June. Sept. Dec.	4091	155	131 128 126	125	623
3377	Mar. June. Sept. Dec.	4092	156	132 129 127	126	622
3378	Mar. June. Sept. Dec.	4093	xl 157	133 130 128	127	621
3379	Mar. June. Sept. Dec.	4094	158	134 131 129	Jan. 25 128	620
3380	Mar. June, Sept. Dec.	4095	159	135 132 130	129	619
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Jan.	B. C. Jan. 1st.
	Sept. Dec.					
3381	Mar. June. Sept. Dec.	4096	160	136 (133, 131)	130	618
3382	Mar. June. Sept. Dec.	4097	xli 161	137 (134, 132)	131	617
3383	Mar. June. Sept. Dec.	4098	162	138 (135, 133)	Jan. 24 132	616
3384	Mar. June. Sept. Dec.	4099	163	139 (136, 134)	133	615
3385	Mar. June. Sept. Dec.	4100	164	140 (137, 135)	134	614
3386	Mar. June. Sept. Dec.	4101	xlii 165	141 (138, 136)	135	613
3387	Mar. June. Sept. Dec.	4102	166	142 (139, 137)	Jan. 23 136	612
3388	Mar. June. Sept. Dec.	4103	167	143 (140, 138)	137	611
3389	Mar. June. Sept. Dec.	4104	168	144 (141, 139)	138	610
3390	Mar. June. Sept. Dec.	4105	xliii 169	145 (142, 140)	139	609
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Jan.	B. C. Jan. 1st.
	Sept. Dec.				Jan. 22	
3391	Mar. June. Sept. Dec.	4106	170	146 (143, 141)	140	608
3392	Mar. June. Sept. Dec.	4107	171	147 (144, 142)	141	607
3393	Mar. June. Sept. Dec.	4108	172	148 (145, 143)	142	606
3394	Mar. June. Sept. Dec.	4109	xliv 173	149 (146, 144)	143	605
3395	Mar. June. Sept. Dec.	4110	174	150 (147, 145)	Jan. 21 144	604
3396	Mar. June. Sept. Dec.	4111	175	151 (148, 146)	145	603
3397	Mar. June. Sept. Dec.	4112	176	152 (149, 147)	146	602
3398	Mar. June. Sept. Dec.	4113	xlv 177	153 (150, 148)	147	601
3399	Mar. June. Sept. Dec.	4114	178	154 (151, 149)	Jan. 20 148	600
3400	Mar. June. Sept. Dec.	4115	179	155 (152, 150)	149	599
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.		Nab. Jan.	B. C. Jan. 1st.
	Sept. Dec.						
3401	Mar. June. Sept. Dec.	4116	180	156	153 151	150	598
3402	Mar. June. Sept. Dec.	4117	xlvi 181	157	154 152	151	597
3403	Mar. June. Sept. Dec.	4118	182	158	155 153	Jan. 19 152	596
3404	Mar. June. Sept. Dec.	4119	183	159	156 154	153	595
3405	Mar. June. Sept. Dec.	4120	184	160	157 155	154	594
3406	Mar. June. Sept. Dec.	4121	xlvii 185	161	158 156	155	593
3407	Mar. June. Sept. Dec.	4122	186	162	159 157	Jan. 18 156	592
3408	Mar. June. Sept. Dec.	4123	187	163	160 158	157	591
3409	Mar. June. Sept. Dec.	4124	188	164	161 159	158	590
3410	Mar. June. Sept. Dec.	4125	xlviii 189	165	162 160	159	589
	Mar. June.						

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Jan.	B. C. Jan. 1st.
	Sept. Dec.				Jan. 17	
3411	Mar. June. Sept. Dec.	4126	190	166 (163, 161)	160	588
3412	Mar. June. Sept. Dec.	4127	191	167 (164, 162)	161	587
3413	Mar. June. Sept. Dec.	4128	192	168 (165, 163)	162	586
3414	Mar. June. Sept. Dec.	4129	xlix 193	169 (166, 164)	163	585
3415	Mar. June. Sept. Dec.	4130	194	170 (167, 165)	Jan. 16 164	584
3416	Mar. June. Sept. Dec.	4131	195	171 (168, 166)	165	583
3417	Mar. June. Sept. Dec.	4132	196	172 (169, 167)	166	582
3418	Mar. June. Sept. Dec.	4133	l 197	173 (170, 168)	167	581
3419	Mar. June. Sept. Dec.	4134	198	174 (171, 169)	Jan. 15 168	580
3420	Mar. June, Sept. Dec.	4135	199	175 (172, 170)	169	579
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Jan.	B. C. Jan. 1st.
	Sept. Dec.					
3421	Mar. June. Sept. Dec.	4136	200	176 173 171	170	578
3422	Mar. June. Sept. Dec.	4137	li 201	177 174 172	171	577
3423	Mar. June. Sept. Dec.	4138	202	178 175 173	Jan. 14 172	576
3424	Mar. June. Sept. Dec.	4139	203	179 176 174	173	575
3425	Mar. June. Sept. Dec.	4140	204	180 177 175	174	574
3426	Mar. June. Sept. Dec.	4141	lii 205	181 178 176	175	573
3427	Mar. June. Sept. Dec.	4142	206	182 179 177	Jan. 13 176	572
3428	Mar. June. Sept. Dec.	4143	207	183 180 178	177	571
3429	Mar. June. Sept. Dec.	4144	208	184 181 179	178	570
3430	Mar. June. Sept. Dec.	4145	liii 209	185 182 180	179	569
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Jan.	B. C. Jan. 1st.
3431	Mar. June. Sept. Dec.	4146	210	186 183 181	Jan. 12 180	568
3432	Mar. June. Sept. Dec.	4147	211	187 184 182	181	567
3433	Mar. June. Sept. Dec.	4148	212	188 185 183	182	566
3434	Mar. June. Sept. Dec.	4149	liv 213	189 186 184	183	565
3435	Mar. June. Sept. Dec.	4150	214	190 187 185	Jan. 11 184	564
3436	Mar. June. Sept. Dec.	4151	215	191 188 186	185	563
3437	Mar. June. Sept. Dec.	4152	216	192 189 187	186	562
3438	Mar. June. Sept. Dec.	4153	lv 217	193 190 188	187	561
3439	Mar. June. Sept. Dec.	4154	218	194 191 189	Jan. 10 188	560
3440	Mar. June. Sept. Dec.	4155	219	195 192 190	189	559
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Jan.	B. C. Jan. 1st.
	Sept. Dec.					
3441	Mar. June. Sept. Dec.	4156	220	196 (193, 191)	190	558
3442	Mar. June. Sept. Dec.	4157	lvi 221	197 (194, 192)	191	557
3443	Mar. June. Sept. Dec.	4158	222	198 (195, 193)	Jan. 9 192	556
3444	Mar. June. Sept. Dec.	4159	223	199 (196, 194)	193	555
3445	Mar. June. Sept. Dec.	4160	224	200 (197, 195)	194	554
3446	Mar. June. Sept. Dec.	4161	lvii 225	201 (198, 196)	195	553
3447	Mar. June. Sept. Dec.	4162	226	202 (199, 197)	Jan. 8 196	552
3448	Mar. June. Sept. Dec.	4163	227	203 (200, 198)	197	551
3449	Mar. June. Sept. Dec.	4164	228	204 (201, 199)	198	550
3450	Mar. June. Sept. Dec.	4165	lviii 229	205 (202, 200)	199	549
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Months	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Jan.	B. C. Jan. 1st.
	Sept. Dec.					
3451	Mar. June. Sept. Dec.	4166	230	206 (203, 201)	Jan. 7 200	548
3452	Mar. June. Sept. Dec.	4167	231	207 (204, 202)	201	547
3453	Mar. June. Sept. Dec.	4168	232	208 (205, 203)	202	546
3454	Mar. June. Sept. Dec.	4169	lix 233	209 (206, 204)	203	545
3455	Mar. June. Sept. Dec.	4170	234	210 (207, 205)	Jan. 6 204	544
3456	Mar. June. Sept. Dec.	4171	235	211 (208, 206)	205	543
3457	Mar. June. Sept. Dec.	4172	236	212 (209, 207)	206	542
3458	Mar. June. Sept. Dec.	4173	lx 237	213 (210, 208)	207	541
3459	Mar. June. Sept. Dec.	4174	238	214 (211, 209)	Jan. 5 208	540
3460	Mar. June, Sept. Dec.	4175	239	215 (212, 210)	209	539
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Jan.	B. C. Jan. 1st.
	Sept. Dec.					
3461	Mar. June. Sept.	4176	240	216 (213, 211)	210	538
3462	Dec. Mar June. Sept.	4177	lxi 241	217 (214, 212)	211	537
3463	Dec. Mar. June. Sept.	4178	242	218 (215, 213)	Jan. 4 212	536
3464	Dec. Mar. June. Sept.	4179	243	219 (216, 214)	213	535
3465	Dec. Mar. June. Sept.	4180	244	220 (217, 215)	214	534
3466	Dec. Mar. June. Sept.	4181	lxii 245	221 (218, 216)	215	533
3467	Dec. Mar. June. Sept.	4182	246	222 (219, 217)	Jan. 3 216	532
3468	Dec. Mar. June. Sept.	4183	247	223 (220, 218)	217	531
3469	Dec. Mar. June. Sept.	4184	248	224 (221, 219)	218	530
3470	Dec. Mar. June. Sept.	4185	lxiii 249	225 (222, 220)	219	529
	Dec. Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Jan.	B. C. Jan. 1st.
	Sept. Dec.				Jan. 2	
3471	Mar. June. Sept.	4186	250	226 (223, 221)	220	528
	Dec.					
3472	Mar. June. Sept.	4187	251	227 (224, 222)	221	527
	Dec.					
3473	Mar. June. Sept.	4188	252	228 (225, 223)	222	526
	Dec.					
3474	Mar. June. Sept.	4189	lxiv 253	229 (226, 224)	223	525
	Dec.				Jan. 1	
3475	Mar. June. Sept.	4190	254	230 (227, 225)	224	524
	Dec.					
3476	Mar. June. Sept.	4191	255	231 (228, 226)	225	523
	Dec.					
3477	Mar. June. Sept.	4192	256	232 (229, 227)	226	522
	Dec.					
3478	Mar. June. Sept.	4193	lxv 257	233 (230, 228)	227	521
	Dec.				Dec. 31	
3479	Mar. June. Sept.	4194	258	234 (231, 229)	228	520
	Dec.					
3480	Mar. June. Sept.	4195	259	235 (232, 230)	229	519
	Dec. Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Dec.	B. C. Jan. 1st.	
3481	Sept. Dec. Mar. June.	4196	260	236 (233, 231)	230	518	
3482	Sept. Dec. Mar. June.	4197	lxvi 261	237 (234, 232)	231	517	
* 3483	Sept. Dec. Mar. June.	4198	262	238 (235, 233)	Dec. 30 232	516	*
3484	Sept. Dec. Mar. June.	4199	263	239 (236, 234)	233	515	
3485	Sept. Dec. Mar. June.	4200	264	240 (237, 235)	234	514	
3486	Sept. Dec. Mar. June.	4201	lxvii 265	241 (238, 236)	235	513	
3487	Sept. Dec. Mar. June.	4202	266	242 (239, 237)	Dec. 29 236	512	
3488	Sept. Dec. Mar. June.	4203	267	243 (240, 238)	237	511	
3489	Sept. Dec. Mar. June.	4204	268	244 (241, 239)	238	510	
3490	Sept. Dec. Mar. June.	4205	lxviii 269	245 (242, 240)	239	509	

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Dec.	B. C. Jan. 1st.
	Sept. Dec.					
3491	Mar. June. Sept. Dec.	4206	270	246 (243, 241)	Dec. 28 240	508
3492	Mar. June. Sept. Dec.	4207	271	247 (244, 242)	241	507
3493	Mar. June. Sept. Dec.	4208	272	248 (245, 243)	242	506
3494	Mar. June. Sept. Dec.	4209	lxix 273	249 (246, 244)	243	505
3495	Mar. June. Sept. Dec.	4210	274	250 (247, 245)	Dec. 27 244	504
3496	Mar. June. Sept. Dec.	4211	275	251 (248, 246)	245	503
3497	Mar. June. Sept. Dec.	4212	276	252 (249, 247)	246	502
3498	Mar. June. Sept. Dec.	4213	lxx 277	253 (250, 248)	247	501
3499	Mar. June. Sept. Dec.	4214	278	254 (251, 249)	Dec. 26 248	500
3500	Mar. June, Sept. Dec.	4215	279	255 (252, 250)	249	499
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Dec.	B. C. Jan. 1st.
3501	Sept. Dec. Mar. June.	4216	280	256 (253, 251)	250	498
3502	Sept. Dec. Mar. June	4217	lxxi 281	257 (254, 252)	251	497
3503	Sept. Dec. Mar. June.	4218	282	258 (255, 253)	Dec. 25 252	496
3504	Sept. Dec. Mar. June.	4219	283	259 (256, 254)	253	495
3505	Sept. Dec. Mar. June	4220	284	260 (257, 255)	254	494
3506	Sept. Dec. Mar. June	4221	lxxii 285	261 (258, 256)	255	493
3507	Sept. Dec. Mar. June	4222	286	262 (259, 257)	Dec. 24 256	492
* 3508	Sept. Dec. Mar. June.	4223	287	263 (260, 258)	257	491 *
3509	Sept. Dec. Mar. June.	4224	288	264 (261, 259)	258	490
3510	Sept. Dec. Mar. June.	4225	lxxiii 289	265 (262, 260)	259	489
	Sept. Dec. Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Dec.	B. C. Jan. 1st.
	Sept. Dec.				Dec. 23	
3511	Mar. June. Sept. Dec.	4226	290	266 (263, 261)	260	488
3512	Mar. June. Sept. Dec.	4227	291	267 (264, 262)	261	487
* 3513	Mar. June. Sept. Dec.	4228	292	268 (265, 263)	262	486 *
3514	Mar. June. Sept. Dec.	4229	lxxiv 293	269 (266, 264)	263	485
3515	Mar. June. Sept. Dec.	4230	294	270 (267, 265)	Dec. 22 264	484
3516	Mar. June. Sept. Dec.	4231	295	271 (268, 266)	265	483
3517	Mar. June. Sept. Dec.	4232	296	272 (269, 267)	266	482
† ‡ 3518	Mar. June. Sept. Dec.	4233	lxxv 297	273 (270, 268)	267	481 † ‡
3519	Mar. June. Sept. Dec.	4234	298	274 (271, 269)	Dec. 21 268	480
3520	Mar. June. Sept. Dec.	4235	299	275 (272, 270)	269	479
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Dec.	B. C. Jan. 1st.
	Sept. Dec.					
3521	Mar. June. Sept. Dec.	4236	300	276 (273 / 271)	270	478
3522	Mar. June. Sept. Dec.	4237	lxxvi 301	277 (274 / 272)	271	477
3523	Mar. June. Sept. Dec.	4238	302	278 (275 / 273)	Dec. 20 272	476
3524	Mar. June. Sept. Dec.	4239	303	279 (276 / 274)	273	475
3525	Mar. June. Sept. Dec.	4240	304	280 (277 / 275)	274	474
3526	Mar. June. Sept. Dec.	4241	lxxvii 305	281 (278 / 276)	275	473
3527	Mar. June. Sept. Dec.	4242	306	282 (279 / 277)	Dec. 19 276	472
3528	Mar. June. Sept. Dec.	4243	307	283 (280 / 278)	277	471
3529	Mar. June. Sept. Dec.	4244	308	284 (281 / 279)	278	470
3530	Mar. June. Sept. Dec.	4245	lxxviii 309	285 (282 / 280)	279	469
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.		Nab. Dec.	B. C. Jan. 1st.
	Sept. Dec.						
3531	Mar. June. Sept. Dec.	4246	310	286	283 / 281	Dec. 18 280	468
3532	Mar. June. Sept. Dec.	4247	311	287	284 / 282	281	467
3533	Mar. June. Sept. Dec.	4248	312	288	285 / 283	282	466
3534	Mar. June. Sept. Dec.	4249	lxxix 313	289	286 / 284	283	465
3535	Mar. June. Sept. Dec.	4250	314	290	287 / 285	Dec. 17 284	464
3536	Mar. June. Sept Dec.	4251	315	291	288 / 286	285	463
3537	Mar. June. Sept. Dec.	4252	316	292	289 / 287	286	462
3538	Mar. June. Sept. Dec.	4253	lxxx 317	293	290 / 288	287	461
3539	Mar. June. Sept. Dec.	4254	318	294	291 / 289	Dec 16 288	460
3540	Mar. June, Sept. Dec.	4255	319	295	292 / 290	289	459
	Mar. June.						

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.		Nab. Dec.	B. C. Jan. 1st.	
	Sept.							
	Dec.							
3541	Mar.							
	June.	4256				290	458	
	Sept.			296	293			
	Dec.		320		291			
3542	Mar.							
	June.	4257				291	457	
	Sept.		lxxxi	297	294			
	Dec.		321		292			
* 3543	Mar.					Dec. 15		*
	June.	4258				292	456	
	Sept.			298	295			
	Dec.		322		293			
3544	Mar.							
	June.	4259				293	455	
	Sept.			299	296			
	Dec.		323		294			
3545	Mar.							
	June.	4260				294	454	
	Sept.			300	297			
	Dec.		324		295			
3546	Mar.							
	June.	4261				295	453	
	Sept.		lxxxii	301	298			
	Dec.		325		296			
3547	Mar.					Dec. 14		
	June.	4262				296	452	
	Sept.			302	299			
	Dec.		326		297			
3548	Mar.							
	June.	4263				297	451	
	Sept.			303	300			
	Dec.		327		298			
3549	Mar.							
	June.	4264				298	450	
	Sept.			304	301			
	Dec.		328		299			
3550	Mar.							
	June.	4265				299	449	
	Sept.		lxxxiii	305	302			
	Dec.		329		300			
	Mar.							
	June.							

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Dec.	B. C. Jan. 1st.
3551	Mar. June. Sept. Dec.	4266	330	306 (303, 301)	Dec. 13 300	448
3552	Mar. June. Sept. Dec.	4267	331	307 (304, 302)	301	447
3553	Mar. June. Sept. Dec.	4268	332	308 (305, 303)	302	446
3554	Mar. June. Sept. Dec.	4269	lxxxiv 333	309 (306, 304)	303	445
3555	Mar. June. Sept. Dec.	4270	334	310 (307, 305)	Dec. 12 304	444
3556	Mar. June. Sept. Dec.	4271	335	311 (308, 306)	305	443
3557	Mar. June. Sept. Dec.	4272	336	312 (309, 307)	306	442
3558	Mar. June. Sept. Dec.	4273	lxxxv 337	313 (310, 308)	307	441
3559	Mar. June. Sept. Dec.	4274	338	314 (311, 309)	Dec. 11 308	440
3560	Mar. June. Sept. Dec.	4275	339	315 (312, 310)	309	439
	Mar. June.					

HARMONIZED SCALE OF TIME.

	A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Dec.	B. C. Jan. 1st.	
	3561	Sept. Dec. Mar. June.	4276	340	316 (313 / 311)	310	438	
	3562	Sept. Dec. Mar. June.	4277	lxxxvi 341	317 (314 / 312)	311	437	
	3563	Sept. Dec. Mar. June.	4278	342	318 (315 / 313)	Dec. 10 312	436	
	3564	Sept. Dec. Mar. June.	4279	343	319 (316 / 314)	313	435	
	3565	Sept. Dec. Mar. June.	4280	344	320 (317 / 315)	314	434	
*	3566	Sept. Dec. Mar. June.	4281	lxxxvii 345	321 (318 / 316)	315	433	*
	3567	Sept. Dec. Mar. June.	4282	346	322 (319 / 317)	Dec. 9 316	432	
†	3568	Sept. Dec. Mar. June.	4283	347	323 (320 / 318)	317	431	†
	3569	Sept. Dec. Mar. June.	4284	348	324 (321 / 319)	318	430	
	3570	Sept. Dec. Mar. June.	4285	lxxxviii 349	325 (322 / 320)	319	429	

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Dec.	B. C. Jan. 1st.
	Sept.					
3571	Dec. Mar. June. Sept.	4286	350	326 (323, 321)	Dec. 8 320	428
3572	Dec. Mar. June. Sept.	4287	351	327 (324, 322)	321	427
3573	Dec. Mar. June. Sept.	4288	352	328 (325, 323)	322	426
3574	Dec. Mar. June. Sept.	4289	lxxxix 353	329 (326, 324)	323	425
3575	Dec. Mar. June. Sept.	4290	354	330 (327, 325)	Dec. 7 324	424
3576	Dec. Mar. June. Sept.	4291	355	331 (328, 326)	325	423
3577	Dec. Mar. June. Sept.	4292	356	332 (329, 327)	326	422
3578	Dec. Mar. June. Sept.	4293	xc 357	333 (330, 328)	327	421
3579	Dec. Mar. June. Sept.	4294	358	334 (331, 329)	Dec. 6 328	420
3580	Dec. Mar. June, Sept.	4295	359	335 (332, 330)	329	419
	Dec. Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Dec.	B. C. Jan. 1st.
	Sept.					
3581	Dec. Mar. June. Sept.	4296	360	336 333 331	330	418
3582	Dec. Mar. June. Sept.	4297	xci 361	337 334 332	331	417
3583	Dec. Mar. June. Sept.	4298	362	338 335 333	Dec. 5 332	416
3584	Dec. Mar. June. Sept.	4299	363	339 336 334	333	415
3585	Dec. Mar. June. Sept.	4300	364	340 337 335	334	414
3586	Dec. Mar. June. Sept.	4301	xcii 365	341 338 336	335	413
3587	Dec. Mar. June. Sept.	4302	366	342 339 337	Dec. 4 336	412
3588	Dec. Mar. June. Sept.	4303	367	343 340 338	337	411
3589	Dec. Mar. June. Sept.	4304	368	344 341 339	338	410
3590	Dec. Mar. June. Sept.	4305	xciii 369	345 342 340	339	409
	Dec. Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Dec.	B. C. Jan. 1st.
3591	Mar. June. Sept. Dec.	4306	370	346 (343, 341)	Dec. 3 340	408
3592	Mar. June. Sept. Dec.	4307	371	347 (344, 342)	341	407
3593	Mar. June. Sept. Dec.	4308	372	348 (345, 343)	342	406
3594	Mar. June. Sept. Dec.	4309	xciv 373	349 (346, 344)	343	405
3595	Mar. June. Sept. Dec.	4310	374	350 (347, 345)	Dec. 2 344	404
3596	Mar. June. Sept. Dec.	4311	375	351 (348, 346)	345	403
3597	Mar. June. Sept. Dec.	4312	376	352 (349, 347)	346	402
3598	Mar. June. Sept. Dec.	4313	xcv 377	353 (350, 348)	347	401
3599	Mar. June. Sept. Dec.	4314	378	354 (351, 349)	Dec. 1 348	400
3600	Mar. June. Sept. Dec.	4315	379	355 (352, 350)	349	399
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Nov.	B. C. Jan. 1st.
	Sept. Dec.					
3601	Mar. June. Sept. Dec.	4316	380	356 (353, 351)	350	398
3602	Mar. June Sept. Dec.	4317	xcvi 381	357 (354, 352)	351	397
3603	Mar. June. Sept. Dec.	4318	382	358 (355, 353)	Nov. 30 352	396
3604	Mar. June. Sept. Dec.	4319	383	359 (356, 354)	353	395
3605	Mar. June. Sept. Dec.	4320	384	360 (357, 355)	354	394
3606	Mar. June. Sept. Dec.	4321	xcvii 385	361 (358, 356)	355	393
3607	Mar. June. Sept. Dec.	4322	386	362 (359, 357)	Nov. 29 356	392
3608	Mar. June. Sept. Dec.	4323	387	363 (360, 358)	357	391
3609	Mar. June. Sept. Dec.	4324	388	364 (361, 359)	358	390
3610	Mar. June. Sept. Dec.	4325	xcviii 389	365 (362, 360)	359	389
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Nov.	B. C. Jan. 1st.
	Sept. Dec.				Nov. 28	
3611	Mar. June. Sept. Dec.	4326	390	366 (363 / 361)	360	388
3612	Mar. June. Sept. Dec.	4327	391	367 (364 / 362)	361	387
3613	Mar. June. Sept. Dec.	4328	392	368 (365 / 363)	362	386
3614	Mar. June. Sept. Dec.	4329	xcix 393	369 (366 / 364)	363	385
3615	Mar. June. Sept. Dec.	4330	394	370 (367 / 365)	Nov. 27 364	384
3616	Mar. June. Sept. Dec.	4331	395	371 (368 / 366)	365	383
* 3617	Mar. June. Sept. Dec.	4332	396	372 (369 / 367)	366	382 *
3618	Mar. June. Sept. Dec.	4333	c 397	373 (370 / 368)	367	381
3619	Mar. June. Sept. Dec.	4334	398	374 (371 / 369)	Nov. 26 368	380
3620	Mar. June. Sept. Dec.	4335	399	375 (372 / 370)	369	379
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Nov.	B. C. Jan. 1st.
3621	Mar. June. Sept. Dec.	4336	400	376 373 371	370	378
3622	Mar. June. Sept. Dec.	4337	ci 401	377 374 372	371	377
3623	Mar. June. Sept. Dec.	4338	402	378 375 373	Nov. 25 372	376
3624	Mar. June. Sept. Dec.	4339	403	379 376 374	373	375
3625	Mar. June. Sept. Dec.	4340	404	380 377 375	374	374
3626	Mar. June. Sept. Dec.	4341	cii 405	381 378 376	375	373
3627	Mar. June. Sept. Dec.	4342	406	382 379 377	Nov. 24 376	372
3628	Mar. June. Sept. Dec.	4343	407	383 380 378	377	371
3629	Mar. June. Sept. Dec.	4344	408	384 381 379	378	370
3630	Mar. June. Sept. Dec.	4345	ciii 409	385 382 380	379	369
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Nov.	B. C. Jan. 1st.
3631	Mar. June. Sept.	4346		386 (383, 381)	Nov. 23 380	368
3632	Dec. Mar. June. Sept.	4347	410	387 (384, 382)	381	367
3633	Dec. Mar. June. Sept.	4348	411	388 (385, 383)	382	366
3634	Dec. Mar. June. Sept.	4349	412	389 (386, 384)	383	365
3635	Dec. Mar. June. Sept.	4350	civ 413	390 (387, 385)	Nov. 22 384	364
3636	Dec. Mar. June. Sept.	4351	414	391 (388, 386)	385	363
3637	Dec. Mar. June. Sept.	4352	415	392 (389, 387)	386	362
3638	Dec. Mar. June. Sept.	4353	416	393 (390, 388)	387	361
3639	Dec. Mar. June. Sept.	4354	cv 417	394 (391, 389)	Nov. 21 388	360
3640	Dec. Mar. June. Sept.	4355	418	395 (392, 390)	389	359
	Dec. Mar. June.		419			

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Months	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Nov.	B. C. Jan. 1st.
	Sept. Dec.					
3641	Mar. June. Sept. Dec.	4356	420	396 (393, 391)	390	358
3642	Mar. June. Sept. Dec.	4357	cvi 421	397 (394, 392)	391	357
3643	Mar. June. Sept. Dec.	4358	422	398 (395, 393)	Nov. 20 392	356
3644	Mar. June. Sept. Dec.	4359	423	399 (396, 394)	393	355
3645	Mar. June. Sept. Dec.	4360	424	400 (397, 395)	394	354
3646	Mar. June. Sept. Dec.	4361	cvii 425	401 (398, 396)	395	353
3647	Mar. June. Sept. Dec.	4362	426	402 (399, 397)	Nov. 19 396	352
3648	Mar. June. Sept. Dec.	4363	427	403 (400, 398)	397	351
3649	Mar. June. Sept. Dec.	4364	428	404 (401, 399)	398	350
3650	Mar. June. Sept. Dec.	4365	cviii 429	405 (402, 400)	399	349
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Nov.	B. C. Jan. 1st.
	Sept. Dec.				Nov. 18	
3651	Mar. June. Sept. Dec.	4366	430	406 (403, 401)	400	348
3652	Mar. June. Sept. Dec.	4367	431	407 (404, 402)	401	347
3653	Mar. June. Sept. Dec.	4368	432	408 (405, 403)	402	346
3654	Mar. June. Sept. Dec.	4369	cix 433	409 (406, 404)	403	345
3655	Mar. June. Sept. Dec.	4370	434	410 (407, 405)	Nov. 17 404	344
3656	Mar. June. Sept. Dec.	4371	435	411 (408, 406)	405	343
3657	Mar. June. Sept. Dec.	4372	436	412 (409, 407)	406	342
3658	Mar. June. Sept. Dec.	4373	cx 437	413 (410, 408)	407	341
3659	Mar. June. Sept. Dec.	4374	438	414 (411, 409)	Nov. 16 408	340
3660	Mar. June. Sept. Dec.	4375	439	415 (412, 410)	409	339
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Nov.	B. C. Jan. 1st.
3661	Mar. June. Sept.	4376	440	416 (413, 411)	410	338
3662	Dec. Mar. June Sept.	4377	cxi 441	417 (414, 412)	411	337
3663	Dec. Mar. June. Sept.	4378	442	418 (415, 413)	Nov. 15 412	.336
3664	Dec. Mar. June. Sept.	4379	443	419 (416, 414)	413	335
3665	Dec. Mar. June. Sept.	4380	444	420 (417, 4'5)	414	334
3666	Dec. Mar. June. Sept.	4381	cxii 445	421 (418, 416)	415	333
3667	Dec. Mar. June. Sept.	4382	446	422 (419, 417)	Nov. 14 416	332
3668	Dec. Mar. June. Sept.	4383	447	423 (420, 418)	417	331
* 3669	Dec. Mar. June. Sept.	4384	448	424 (421, 419)	418	330 *
3670	Dec. Mar. June. Sept.	4385	cxiii 449	425 (422, 420)	419	329
	Dec. Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Nov. Nov. 13	B. C. Jan. 1st.
3671	Mar. June. Sept. Dec.	4386	450	426 (423, 421)	420	328
3672	Mar. June. Sept. Dec.	4387	451	427 (424, 422)	421	327
3673	Mar. June. Sept. Dec.	4388	452	428 (425, 423)	422	326
3674	Mar. June. Sept. Dec.	4389	cxiv 453	429 (426, 424)	423	325
3675	Mar. June. Sept. Dec.	4390	454	430 (427, 425)	Nov. 12 424	324
* 3676	Mar. June. Sept. Dec.	4391	455	431 (428, 426)	425 1	323 *
3677	Mar. June. Sept. Dec.	4392	456	432 (429, 427)	426 2	322
3678	Mar. June. Sept. Dec.	4393	cxv 457	433 (430, 428)	427 3	321
3679	Mar. June. Sept. Dec.	4394	458	434 (431, 429)	Nov. 11 428 4	320
3680	Mar. June, Sept. Dec.	4395	459	435 (432, 430)	429 5	319
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Nov.	B. C. Jan. 1st.
	Sept. Dec.					
3681	Mar. June. Sept. Dec.	4396		436 (433, 431)	430 (6)	318
3682	Mar. June. Sept. Dec.	4397	460	437 (434, 432)	431 (7)	317
3683	Mar. June. Sept. Dec.	4398	cxvi 461	438 (435, 433)	Nov. 10 432 (8)	316
3684	Mar. June. Sept. Dec.	4399	462	439 (436, 434)	433 (9)	315
3685	Mar. June. Sept. Dec.	4400	463	440 (437, 435)	434 (10)	314
3686	Mar. June. Sept. Dec.	4401	464	441 (438, 436)	435 (11)	313
* 3687	Mar. June. Sept. Dec.	4402	cxvii 465	442 (439, 437)	Nov. 9 436 (12)	312 *
3688	Mar. June. Sept. Dec.	4403	466	443 (440, 438)	437	311
3689	Mar. June. Sept. Dec.	4404	467	444 (441, 439)	438	310
3690	Mar. June. Sept. Dec.	4405	468	445 (442, 440)	439	309
	Mar. June.		cxviii 469			

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Nov.	B. C. Jan. 1st.
	Sept. Dec.				Nov. 8	
3691	Mar. June. Sept. Dec.	4406	470	446 443 441	440	308
3692	Mar. June. Sept. Dec.	4407	471	447 444 442	441	307
3693	Mar. June. Sept. Dec.	4408	472	448 445 443	442	306
3694	Mar. June. Sept. Dec.	4409	cxix 473	449 446 444	443	305
3695	Mar. June. Sept. Dec.	4410	474	450 447 445	Nov. 7 444	304
3696	Mar. June. Sept. Dec.	4411	475	451 448 446	445	303
3697	Mar. June. Sept. Dec.	4412	476	452 449 447	446	302
3698	Mar. June. Sept. Dec.	4413	cxx 477	453 450 448	447	301
3699	Mar. June. Sept. Dec.	4414	478	454 451 449	Nov. 6 448	300
3700	Mar. June. Sept. Dec.	4415	479	455 452 450	449	299
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Nov.	B. C. Jan. 1st.
3701	Mar. June. Sept. Dec.	4416	480	456 (453, 451)	450	298
3702	Mar. June. Sept. Dec.	4417	cxxi 481	457 (454, 452)	451	297
3703	Mar. June. Sept. Dec.	4418	482	458 (455, 453)	Nov. 5 452	296
3704	Mar. June. Sept. Dec.	4419	483	459 (456, 454)	453	295
3705	Mar. June. Sept. Dec.	4420	484	460 (457, 455)	454	294
3706	Mar. June. Sept. Dec.	4421	cxxii 485	461 (458, 456)	455	293
3707	Mar. June. Sept. Dec.	4422	486	462 (459, 457)	Nov. 4 456	292
3708	Mar. June. Sept. Dec.	4423	487	463 (460, 458)	457	291
3709	Mar. June. Sept. Dec.	4424	488	464 (461, 459)	458	290
3710	Mar. June. Sept. Dec.	4425	cxxiii 489	465 (462, 460)	459	289
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Nov.	B. C. Jan. 1st.
3711	Dec. Mar. June. Sept.	4426		466 (463 / 461)	Nov. 3 460	288
3712	Dec. Mar. June. Sept.	4427	490	467 (464 / 462)	461	287
3713	Dec. Mar. June. Sept.	4428	491	468 (465 / 463)	462	286
3714	Dec. Mar. June. Sept.	4429	492	469 (466 / 464)	463	285
3715	Dec. Mar. June. Sept.	4430	cxxiv 493	470 (467 / 465)	Nov. 2 464	284
3716	Dec. Mar. June. Sept.	4431	494	471 (468 / 466)	465	283
3717	Dec. Mar. June. Sept.	4432	495	472 (469 / 467)	466	282
3718	Dec. Mar. June. Sept.	4433	496	473 (470 / 468)	467	281
3719	Dec. Mar. June. Sept.	4434	cxxv 497	474 (471 / 469)	Nov. 1 468	280
3720	Dec. Mar. June, Sept.	4435	498	475 (472 / 470)	469	279
	Dec. Mar. June.		499			

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Oct.	B. C. Jan. 1st.
	Sept. Dec.					
3721	Mar. June. Sept. Dec.	4436	500	476 (473, 471)	470	278
3722	Mar. June. Sept. Dec.	4437	cxxvi 501	477 (474, 472)	471 Oct. 31	277
3723	Mar. June. Sept. Dec.	4438	502	478 (475, 473)	472	276
3724	Mar. June. Sept. Dec.	4439	503	479 (476, 474)	473	275
3725	Mar. June. Sept. Dec.	4440	504	480 (477, 475)	474	274
3726	Mar. June. Sept. Dec.	4441	cxxvii 505	481 (478, 476)	475 Oct. 30	273
3727	Mar. June. Sept. Dec.	4442	506	482 (479, 477)	476	272
3728	Mar. June. Sept. Dec.	4443	507	483 (480, 478)	477	271
3729	Mar. June. Sept. Dec.	4444	508	484 (481, 479)	478	270
3730	Mar. June. Sept. Dec.	4445	cxxviii 509	485 (482, 480)	479	269
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Oct.	B. C. Jan. 1st.
3731	Sept. Dec. Mar. June.	4446		486 (483, 481)	Oct. 29 480	268
3732	Sept. Dec. Mar. June.	4447	510	487 (484, 482)	481	267
3733	Sept. Dec. Mar. June.	4448	511	488 (485, 483)	482	266
3734	Sept. Dec. Mar. June.	4449	512	489 (486, 484)	483	265
3735	Sept. Dec. Mar. June.	4450	cxxix 513	490 (487, 485)	Oct. 28 484	264
3736	Sept. Dec. Mar. June.	4451	514	491 (488, 486)	485	263
3737	Sept. Dec. Mar. June.	4452	515	492 (489, 487)	486	262
3738	Sept. Dec. Mar. June.	4453	516	493 (490, 488)	487	261
3739	Sept. Dec. Mar. June.	4454	cxxx 517	494 (491, 489)	Oct. 27 488	260
3740	Sept. Dec. Mar. June.	4455	518	495 (492, 490)	489	259
	Sept. Dec. Mar. June.		519			

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Oct.	B. C. Jan. 1st.
	Sept. Dec.					
3741	Mar. June. Sept.	4456	520	496 493 491	490	258
3742	Dec. Mar. June Sept.	4457	cxxxi 521	497 494 492	491 Oct. 26	257
3743	Dec. Mar. June. Sept.	4458		498 495 493	492	256
3744	Dec. Mar. June. Sept.	4459	522	499 496 494	493	255
3745	Dec. Mar. June. Sept.	4460	523	500 497 495	494	254
3746	Dec. Mar. June. Sept.	4461	524	501 498 496	495 Oct. 25	253
3747	Dec. Mar. June. Sept.	4462	cxxxii 525	502 499 497	496	252
3748	Dec. Mar. June. Sept.	4463	526	503 500 498	497	251
3749	Dec. Mar. June. Sept.	4464	527	504 501 499	498	250
3750	Dec. Mar. June. Sept.	4465	528	505 502 500	499	249
	Dec. Mar. June.		cxxxiii 529			

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.		Nab. Oct.	B. C. Jan. 1st.
	Dec.					Oct. 24	
3751	Mar.						
	June.	4466				500	248
	Sept.			506	503 / 501		
	Dec.		530				
3752	Mar.						
	June.	4467				501	247
	Sept.			507	504 / 502		
	Dec.		531				
3753	Mar.						
	June.	4468				502	246
	Sept.			508	505 / 503		
	Dec.		532				
3754	Mar.						
	June.	4469				503	245
	Sept.		cxxxiv	509	506 / 504		
	Dec.		533			Oct. 23	
3755	Mar.						
	June.	4470				504	244
	Sept.			510	507 / 505		
	Dec.		534				
3756	Mar.						
	June.	4471				505	243
	Sept.			511	508 / 506		
	Dec.		535				
3757	Mar.						
	June.	4472				506	242
	Sept.			512	509 / 507		
	Dec.		536				
3758	Mar.						
	June.	4473				507	241
	Sept.		cxxxv	513	510 / 508		
	Dec.		537			Oct. 22	
3759	Mar.						
	June.	4474				508	240
	Sept.			514	511 / 509		
	Dec.		538				
3760	Mar.						
	June,	4475				509	239
	Sept.			515	512 / 510		
	Dec.		539				
	Mar.						
	June.						

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Oct.	B. C. Jan. 1st.
3761	Mar. June. Sept. Dec.	4476	540	516 (513, 511)	510	238
3762	Mar. June. Sept. Dec.	4477	cxxxvi 541	517 (514, 512)	511 Oct. 21	237
3763	Mar. June. Sept. Dec.	4478	542	518 (515, 513)	512	236
3764	Mar. June. Sept. Dec.	4479	543	519 (516, 514)	513	235
3765	Mar. June. Sept. Dec.	4480	544	520 (517, 515)	514	234
3766	Mar. June. Sept. Dec.	4481	cxxxvii 545	521 (518, 516)	515 Oct. 20	233
3767	Mar. June. Sept. Dec.	4482	546	522 (519, 517)	516	232
3768	Mar. June. Sept. Dec.	4483	547	523 (520, 518)	517	231
3769	Mar. June. Sept. Dec.	4484	548	524 (521, 519)	518	230
3770	Mar. June. Sept. Dec.	4485	cxxxviii 549	525 (522, 520)	519	229
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Oct.	B. C. Jan. 1st.
	Sept. Dec.				Oct. 19	
3771	Mar. June. Sept.	4486		523 526 521	520	228
3772	Dec. Mar. June. Sept.	4487	550	524 527 522	521	227
3773	Dec. Mar. June. Sept.	4488	551	525 528 523	522	226
3774	Dec. Mar. June. Sept.	4489	552 cxxxix	526 529 524	523 Oct. 18	225
3775	Dec. Mar. June. Sept.	4490	553	527 530 525	524	224
3776	Dec. Mar. June. Sept.	4491	554	528 531 526	525	223
3777	Dec. Mar. June. Sept.	4492	555	529 532 527	526	222
3778	Dec. Mar. June. Sept.	4493	556 cxl	530 533 528	527 Oct. 17	221
3779	Dec. Mar. June. Sept.	4494	557	531 534 529	528	220
3780	Dec. Mar. June, Sept.	4495	558	532 535 530	529	219
	Dec. Mar. June.		559			

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Oct.	B. C. Jan. 1st.
	Sept. Dec.					
3781	Mar. June. Sept. Dec.	4496	560	536 (533, 531)	530	218
3782	Mar. June. Sept. Dec.	4497	cxli 561	537 (534, 532)	531	217
3783	Mar. June. Sept. Dec.	4498	562	538 (535, 533)	Oct. 16 532	216
3784	Mar. June. Sept. Dec.	4499	563	539 (536, 534)	533	215
3785	Mar. June. Sept. Dec.	4500	564	540 (537, 535)	534	214
3786	Mar. June. Sept. Dec.	4501	cxlii 565	541 (538, 536)	535	213
3787	Mar. June. Sept. Dec.	4502	566	542 (539, 537)	Oct. 15 536	212
3788	Mar. June. Sept. Dec.	4503	567	543 (540, 538)	537	211
3789	Mar. June. Sept. Dec.	4504	568	544 (541, 539)	538	210
3790	Mar. June. Sept.	4505	cxliii 569	545 (542, 540)	539	209
	Dec. Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Oct.	B. C. Jan. 1st.
	Sept. Dec.				Oct. 14	
3791	Mar. June. Sept.	4506		546 (543, 541)	540	208
3792	Dec. Mar. June. Sept.	4507	570	547 (544, 542)	541	207
3793	Dec. Mar. June. Sept.	4508	571	548 (545, 543)	542	206
3794	Dec. Mar. June. Sept.	4509	572	549 (546, 544)	543	205
3795	Dec. Mar. June. Sept.	4510	cxliv 573	550 (547, 545)	Oct. 13 544	204
3796	Dec. Mar. June. Sept.	4511	574	551 (548, 546)	545	203
3797	Dec. Mar. June. Sept.	4512	575	552 (549, 547)	546	202
* 3798	Dec. Mar. June. Sept.	4513	576	553 (550, 548)	547	201 *
3799	Dec. Mar. June. Sept.	4514	cxlv 577	554 (551, 549)	Oct. 12 548	200
3800	Dec. Mar. June, Sept.	4515	578	555 (552, 550)	549	199
	Dec. Mar. June.		579			

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.		Nab. Oct.	B. C. Jan. 1st.
	Sept.						
	Dec.						
3801	Mar.					550	
	June.	4516			553		198
	Sept.			556			
	Dec.		580		551		
3802	Mar.					551	
	June.	4517			554		197
	Sept.		cxlvi	557			
	Dec.		581		552	Oct. 11	
3803	Mar.					552	
	June.	4518			555		196
	Sept.			558			
	Dec.		582		553		
3804	Mar.					553	
	June.	4519			556		195
	Sept.			559			
	Dec.		583		554		
3805	Mar.					554	
	June.	4520			557		194
	Sept.			560			
	Dec.		584		555		
3806	Mar.					555	
	June.	4521			558		193
	Sept.		cxlvii	561			
	Dec.		585		556	Oct. 10	
3807	Mar.					556	
	June.	4522			559		192
	Sept.			562			
	Dec.		586		557		
3808	Mar.					557	
	June.	4523			560		191
	Sept.			563			
	Dec.		587		558		
3809	Mar.					558	
	June.	4524			561		190
	Sept.			564			
	Dec.		588		559		
3810	Mar.					559	
	June.	4525			562		189
	Sept.		cxlviii	565			
	Dec.		589		560		
	Mar.						
	June.						

HARMONIZED SCALE OF TIME.

	A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.		Nab. Oct.	B. C. Jan. 1st.	
*	3811	Mar. June. Sept. Dec.	4526	590	566	563 561	Oct. 9 560	188	*
	3812	Mar. June. Sept. Dec.	4527	591	567	564 562	561	187	
	3813	Mar. June. Sept. Dec.	4528	592	568	565 563	562	186	
	3814	Mar. June. Sept. Dec.	4529	cxlix 593	569	566 564	563	185	
	3815	Mar. June. Sept. Dec.	4530	594	570	567 565	Oct. 8 564	184	
	3816	Mar. June. Sept. Dec.	4531	595	571	568 566	565	183	
	3817	Mar. June. Sept. Dec.	4532	596	572	569 567	566	182	
	3818	Mar. June. Sept. Dec.	4533	cl 597	573	570 568	567	181	
	3819	Mar. June. Sept. Dec.	4534	598	574	571 569	Oct. 7 568	180	
	3820	Mar. June. Sept. Dec.	4535	599	575	572 570	569	179	
		Mar. June.							

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Oct.	B. C. Jan. 1st.
	Sept. Dec.					
3821	Mar. June. Sept.	4536		576 573 571	570	178
	Dec.		600			
3822	Mar. June Sept.	4537	cli	577 574 572	571	177
	Dec.		601		Oct. 6	
3823	Mar. June. Sept.	4538		578 575 573	572	176
	Dec.		602			
3824	Mar. June. Sept.	4539		579 576 574	573	175
	Dec.		603			
3825	Mar. June. Sept.	4540		580 577 575	574	174
	Dec.		604			
3826	Mar. June. Sept.	4541	clii	581 578 576	575	173
	Dec.		605		Oct. 5	
3827	Mar. June. Sept.	4542		582 579 577	576	172
	Dec.		606			
3828	Mar. June. Sept.	4543		583 580 578	577	171
	Dec.		607			
3829	Mar. June. Sept.	4544		584 581 579	578	170
	Dec.		608			
3830	Mar. June. Sept.	4545	cliii	585 582 580	579	169
	Dec. Mar. June.		609			

HARMONIZED SCALE OF TIME.

	A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Oct.	B. C. Jan. 1st.	
		Sept. Dec.				Oct. 4		
*	3831	Mar. June. Sept.	4546		586 583 581	580	168	*
		Dec.		610				
	3832	Mar. June. Sept.	4547		587 584 582	581	167	
		Dec.		611				
	3833	Mar. June. Sept.	4548		588 585 583	582	166	
		Dec.		612				
	3834	Mar. June. Sept.	4549	cliv	589 586 584	583	165	
		Dec.		613		Oct. 3		
	3835	Mar. June. Sept.	4550		590 587 585	584	164	
		Dec.		614				
	3836	Mar. June. Sept.	4551		591 588 586	585	163	
		Dec.		615				
	3837	Mar. June. Sept.	4552		592 589 587	586	162	
		Dec.		616				
	3838	Mar. June. Sept.	4553	clv	593 590 588	587	161	
		Dec.		617		Oct. 2		
	3839	Mar. June. Sept.	4554		594 591 589	588	160	
		Dec.		618				
	3840	Mar. June. Sept.	4555		595 592 590	589	159	
		Dec. Mar. June.		619				

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Oct.	B. C. Jan. 1st.
3841	Mar. June. Sept. Dec.	4556	620	596 (593 / 591)	590	158
3842	Mar. June Sept. Dec.	4557	clvi 621	597 (594 / 592)	591	157
3843	Mar. June. Sept. Dec.	4558	622	598 (595 / 593)	Oct. 1 592	156
3844	Mar. June. Sept. Dec.	4559	623	599 (596 / 594)	593	155
3845	Mar. June. Sept. Dec.	4560	624	600 (597 / 595)	594	154
3846	Mar. June. Sept. Dec.	4561	clvii 625	601 (598 / 596)	595	153
3847	Mar. June. Sept. Dec.	4562	626	602 (599 / 597)	Sept. 30 596	152
3848	Mar. June. Sept. Dec.	4563	627	603 (600 / 598)	597	151
3849	Mar. June. Sept. Dec.	4564	628	604 (601 / 599)	598	150
3850	Mar. June. Sept. Dec. Mar. June.	4565	clviii 629	605 (602 / 600)	599	149

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.		Nab. Sept. Sept. 29	B. C. Jan. 1st.
	Sept.						
	Dec.						
3851	Mar.					600	
	June.	4566					148
	Sept.			606	603		
	Dec.		630		601		
3852	Mar.					601	
	June.	4567					147
	Sept.			607	604		
	Dec.		631		602		
3853	Mar.					602	
	June.	4568					146
	Sept.			608	605		
	Dec.		632		603		
3854	Mar.					603	
	June.	4569					145
	Sept.		clix	609	606		
	Dec.		633		604	Sept. 28	
3855	Mar.					604	
	June.	4570					144
	Sept.			610	607		
	Dec.		634		605		
3856	Mar.					605	
	June.	4571					143
	Sept.			611	608		
	Dec.		635		606		
3857	Mar.					606	
	June.	4572					142
	Sept.			612	609		
	Dec.		636		607		
3858	Mar.					607	
	June.	4573					141
	Sept.		clx	613	610		
	Dec.		637		608	Sept. 27	
3859	Mar.					608	
	June.	4574					140
	Sept.			614	611		
	Dec.		638		609		
3860	Mar.					609	
	June.	4575					139
	Sept.			615	612		
	Dec.		639		610		
	Mar.						
	June.						

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Sept.	B. C. Jan. 1st.
3861	Mar. June. Sept. Dec.	4576	640	616 (613, 611)	610	138
3862	Mar. June. Sept. Dec.	4577	clxi 641	617 (614, 612)	611	137
3863	Mar. June. Sept. Dec.	4578	642	618 (615, 613)	Sept. 26 612	136
3864	Mar. June. Sept. Dec.	4579	643	619 (616, 614)	613	135
3865	Mar. June. Sept. Dec.	4580	644	620 (617, 615)	614	134
3866	Mar. June. Sept. Dec.	4581	clxii 645	621 (618, 616)	615	133
3867	Mar. June. Sept. Dec.	4582	646	622 (619, 617)	Sept. 25 616	132
3868	Mar. June. Sept. Dec.	4583	647	623 (620, 618)	617	131
3869	Mar. June. Sept. Dec.	4584	648	624 (621, 619)	618	130
3870	Mar. June. Sept. Dec. Mar. June.	4585	clxiii 649	625 (622, 620)	619	129

HARMONIZED SCALE OF TIME.

	A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Sept. Sept. 24	B. C. Jan. 1st.	
		Sept.						
		Dec.						
	3871	Mar.				620		
		June.	4586				128	
		Sept.			626 623			
		Dec.		650	621			
	3872	Mar.				621		
		June.	4587				127	
		Sept.			627 624			
		Dec.		651	622			
	3873	Mar.				622		
		June.	4588				126	
		Sept.			628 625			
		Dec.		652	623			
	3874	Mar.				623		
		June.	4589				125	
		Sept.		clxiv	629 626			
*		Dec.		653	624	Sept. 23		*
	3875	Mar.				624		
		June.	4590				124	
		Sept.			630 627			
		Dec.		654	625			
	3876	Mar.				625		
		June.	4591				123	
		Sept.			631 628			
		Dec.		655	626			
	3877	Mar.				626		
		June.	4592				122	
		Sept.			632 629			
		Dec.		656	627			
	3878	Mar.				627		
		June.	4593				121	
		Sept.		clxv	633 630			
		Dec.		657	628	Sept. 22		
	3879	Mar.				628		
		June.	4594				120	
		Sept.			634 631			
		Dec.		658	629			
	3880	Mar.				629		
		June,	4595				119	
		Sept.			635 632			
		Dec.		659	630			
		Mar.						
		June.						

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Quarter	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.		Nab. Sept.	B. C. Jan. 1st.
	Sept.						
	Dec.						
3881	Mar.					630	
	June.	4596					118
	Sept.			636	633		
	Dec.		660		631		
3882	Mar.					631	
	June.	4597					117
	Sept.		clxvi	637	634		
	Dec.		661		632	Sept. 21	
3883	Mar.					632	
	June.	4598					116
	Sept.			638	635		
	Dec.		662		633		
3884	Mar.					633	
	June.	4599					115
	Sept.			639	636		
	Dec.		663		634		
3885	Mar.					634	
	June.	4600					114
	Sept.			640	637		
	Dec.		664		635		
3886	Mar.					635	
	June.	4601					113
	Sept.		clxvii	641	638		
	Dec.		665		636	Sept. 20	
3887	Mar.					636	
	June.	4602					112
	Sept.			642	639		
	Dec.		666		637		
3888	Mar.					637	
	June.	4603					111
	Sept.			643	640		
	Dec.		667		638		
3889	Mar.					638	
	June.	4604					110
	Sept.			644	641		
	Dec.		668		639		
3890	Mar.					639	
	June.	4605					109
	Sept.		clxviii	645	642		
	Dec.		669		640		
	Mar.						
	June.						

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.		Nab. Sept.	B. C. Jan. 1st.
	Sept.						
	Dec.					Sept. 19	
3891	Mar.					640	
	June.	4606					108
	Sept.			646	643		
	Dec.		670		641		
3892	Mar.					641	
	June.	4607					107
	Sept.			647	644		
	Dec.		671		642		
3893	Mar.					642	
	June.	4608					106
	Sept.			648	645		
	Dec.		672		643		
3894	Mar.					643	
	June.	4609					105
	Sept.		clxix	649	646	Sept. 18	
	Dec.		673		644		
3895	Mar.					644	
	June.	4610					104
	Sept.			650	647		
	Dec.		674		645		
3896	Mar.					645	
	June.	4611					103
	Sept.			651	648		
	Dec.		675		646		
3897	Mar.					646	
	June.	4612					102
	Sept.			652	649		
	Dec.		676		647		
3898	Mar.					647	
	June.	4613					101
	Sept.		clxx	653	650	Sept. 17	
	Dec.		677		648		
3899	Mar.					648	
	June.	4614					100
	Sept.			654	651		
	Dec.		678		649		
3900	Mar.					649	
	June.	4615					99
	Sept.			655	652		
	Dec.		679		650		
	Mar.						
	June.						

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Sept.	B. C. Jan. 1st.
	Sept. Dec.					
3901	Mar. June. Sept. Dec.	4616	680	656 653 651	650	98
3902	Mar. June. Sept. Dec.	4617	clxxi 681	657 654 652	651	97
3903	Mar. June. Sept. Dec.	4618	682	658 655 653	Sept. 16 652	96
3904	Mar. June. Sept. Dec.	4619	683	659 656 654	653	95
3905	Mar. June. Sept. Dec.	4620	684	660 657 655	654	94
3906	Mar. June. Sept. Dec.	4621	clxxii 685	661 658 656	655	93
3907	Mar. June. Sept. Dec.	4622	686	662 659 657	Sept. 15 656	92
3908	Mar. June. Sept. Dec.	4623	687	663 660 658	657	91
3909	Mar. June. Sept. Dec.	4624	688	664 661 659	658	90
3910	Mar. June. Sept. Dec.	4625	clxxiii 689	665 662 660	659	89
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Sept.	B. C. Jan. 1st.
					Sept. 14	
3911	Mar. June. Sept.	4626	690	666 (663, 661)	660	88
3912	Dec. Mar. June. Sept.	4627	691	667 (664, 662)	661	87
3913	Dec. Mar. June. Sept.	4628	692	668 (665, 663)	662	86
3914	Deo. Mar. June. Sept.	4629	clxxiv 693	669 (666, 664)	663	85
3915	Dec. Mar. June. Sept.	4630	694	670 (667, 665)	Sept. 13 664	84
3916	Dec. Mar. June. Sept.	4631	695	671 (668, 666)	665	83
* 3917	Dec. Mar. June. Sept.	4632	696	672 (669, 667)	666	82 *
3918	Dec. Mar. June. Sept.	4633	clxxv 697	673 (670, 668)	667	81
3919	Dec. Mar. June. Sept.	4634	698	674 (671, 669)	Sept. 12 668	80
3920	Dec. Mar. June, Sept.	4635	699	675 (672, 670)	669	79
	Dec. Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Sept.	B. C. Jan. 1st.
	Sept. Dec.					
3921	Mar. June. Sept. Dec.	4636	700	676 (673, 671)	670	78
3922	Mar. June. Sept. Dec.	4637	clxxvi 701	677 (674, 672)	671	77
3923	Mar. June. Sept. Dec.	4638	702	678 (675, 673)	Sept. 11 672	76
3924	Mar. June. Sept. Dec.	4639	703	679 (676, 674)	673	75
3925	Mar. June. Sept. Dec.	4640	704	680 (677, 675)	674	74
3926	Mar. June. Sept. Dec.	4641	clxxvii 705	681 (678, 676)	675	73
3927	Mar. June. Sept. Dec.	4642	706	682 (679, 677)	Sept. 10 676	72
* 3928	Mar. June. Sept. Dec.	4643	707	683 (680, 678)	677	71 *
3929	Mar. June. Sept. Dec.	4644	708	684 (681, 679)	678	70
3930	Mar. June. Sept. Dec.	4645	clxxviii 709	685 (682, 680)	679	69
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Sept. Sept. 9	B. C. Jan. 1st.
3931	Mar. June. Sept. Dec.	4646	710	686 (683, 681)	680	68
3932	Mar. June. Sept. Dec.	4647	711	687 (684, 682)	681	67
3933	Mar. June. Sept. Dec.	4648	712	688 (685, 683)	682	66
3934	Mar. June. Sept. Dec.	4649	clxxix 713	689 (686, 684)	683	65
3935	Mar. June. Sept. Dec.	4650	714	690 (687, 685)	Sept. 8 684	64
*†‡§ 3936	Mar. June. Sept. Dec.	4651	715	691 (688, 686)	685	63 [63]
3937	Mar. June. Sept. Dec.	4652	716	692 (689, 687)	686	62
3938	Mar. June. Sept. Dec.	4653	clxxx 717	693 (690, 688)	687	61
3939	Mar. June. Sept. Dec.	4654	718	694 (691, 689)	Sept. 7 688	60
3940	Mar. June. Sept. Dec. Mar. June.	4655	719	695 (692, 690)	689	59

HARMONIZED SCALE OF TIME.

	A. M. Sept. Eq.	Sept. Dec. Mar. June.	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Sept.	B. C. Jan. 1st.	
	3941	Sept. Dec. Mar. June. Sept.	4656	720	696 (693 / 691)	690	58	
*	3942	Dec. Mar. June. Sept.	4657	clxxxi 721	697 (694 / 692)	691	57	*
	3943	Dec. Mar. June. Sept.	4658	722	698 (695 / 693)	Sept. 6 692	56	
	3944	Dec. Mar. June. Sept.	4659	723	699 (696 / 694)	693	55	
	3945	Dec. Mar. June. Sept.	4660	724	700 (697 / 695)	694	54	
	3946	Dec. Mar. June. Sept.	4661	clxxxii 725	701 (698 / 696)	695	53	
	3947	Dec. Mar. June. Sept.	4662	726	702 (699 / 697)	Sept. 5 696	52	
	3948	Dec. Mar. June. Sept.	4663	727	703 (700 / 698)	697	51	
	3949	Dec. Mar. June. Sept.	4664	728	704 (701 / 699)	698	50	
†	3950	Dec. Mar. June. Sept.	4665	clxxxiii 729	705 (702 / 700)	699	1 49	†
		Dec. Mar. June.						

HARMONIZED SCALE OF TIME.

	A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Sept.	B. C. Jan. 1st.	
		Sept.				Sept. 4		
		Dec.						
	3951	Mar.				700	2	
		June.	4666				48	
*		Sept.			706 (703 / 701)			*
		Dec.		730				
	3952	Mar.				701	3	
		June.	4667				47	
		Sept.			707 (704 / 702)			
		Dec.		731				
†	3953	Mar.				702	4	†
‡		June.	4668				46	‡
		Sept.			708 (705 / 703)			
		Dec.		732				
§	3954	Mar.				703	1 C B 5	§
		June.	4669				45	
		Sept.		clxxxiv	709 (706 / 704)	Sept. 3		
‖		Dec.		733				‖
	3955	Mar.				704	2 A	
		June.	4670				44	
		Sept.			710 (707 / 705)			
		Dec.		734				
	3956	Mar.				705	3 G	
		June.	4671				43	
		Sept.			711 (708 / 706)			
		Dec.		735				
	3957	Mar.				706	4 F E	
		June.	4672				42	
		Sept.			712 (709 / 707)	Sept. 2		
		Dec.		736				
	3958	Mar.				707	5 D	
		June.	4673		Leap		41	
		Sept.		clxxxv	713 (710 / 708)			
		Dec.		737				
	3959	Mar.				708	6 C	
		June.	4674				40	
		Sept.			714 (711 / 709)			
		Dec.		738				
	3960	Mar.				709	7 B A	
		June,	4675				39	
		Sept.			715 (712 / 710)			
		Dec.		739				
		Mar.						
		June.						

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Sept.	B. C. Jan. 1st.
	Sept. Dec.					
* 3961	Mar. June. Sept. Dec.	4676	740	716 713 711	Sept. 1 710	8 G 38 *
3962	Mar. June. Sept. Dec.	4677	clxxxvi 741	Leap 717 714 712	Sept. 1 711	9 F 37
† 3963	Mar. June. Sept. Dec.	4678	742	718 715 713	Sept. 1 712	10 E D 36 †
3964	Mar. June. Sept. Dec.	4679	743	719 716 714	Aug. 31 713	11 C 35
3965	Mar. June. Sept. Dec.	4680	744	720 717 715	714	12 B 34
3966	Mar. June. Sept. Dec.	4681	clxxxvii 745	Leap 721 718 716	715	13 A G 33
3967	Mar. June. Sept. Dec.	4682	746	722 719 717	Aug. 30 716	14 F 32
‡ 3968	Mar. June. Sept. Dec.	4683	747	723 720 718 1	717 1	15 E 1 31 ‡
§ 3969	Mar. June. Sept. Dec.	4684	748	724 721 719 2 1	718 1–2	16 D C 2 30 1 §
3970	Mar. June. Sept. Dec.	4685	clxxxviii 749	725 722 720 3 2	Aug. 29 719 2–3	17 B 3 29 2
	Mar. June.					

HARMONIZED SCALE OF TIME.

	A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug.	B. C. Jan. 1st.	
		Sept.				Aug. 29		
		Dec.						
	3971	Mar.				720	18 A	
		June.	4686			3–4	4 28	
		Sept.			723 726	Aug. 29	3	
		Dec.		750	721			
	3972	Mar.			4 3	721	19 G F	
		June.	4687			4–5	5 27	
*		Sept.			724 727	Aug. 29	4	*
		Dec.		751	722	1		
	3973	Mar.			5 4	722	20 E	
		June.	4688			5–6	6 26	
†		Sept.			725 728	1	5	†
		Dec.		752	723	2		
	3974	Mar.			6 5	723	21 D	
		June.	4689			6–7	7 25	
		Sept.		clxxxix	726 729	2	6	
		Dec.		753	724	3		
	3975	Mar.			7 6	724	22 C B	
		June.	4690			7–8	8 24	
		Sept.			727 730	3	7	
		Dec.		754	725	4		
	3976	Mar.			8 7	725	23 A	
		June.	4691			8–9	9 23	
		Sept.			728 731	4	8	
		Dec.		755	726	5		
	3977	Mar.			9 8	726	24 G	
		June.	4692			9–10	10 22	
		Sept.			729 732	5	9	
		Dec.		756	727	6		
	3978	Mar.			10 9	727	25 F E	
		June.	4693			10–11	11 21	
		Sept.		cxc	730 733	6	10	
		Dec.		757	728	7		
	3979	Mar.			11 10	728	26 D	
		June.	4694			11–12	12 20	
		Sept.			731 734	7	11	
		Dec.		758	729	8		
	3980	Mar.			12 11	729	27 C	
		June.	4695			12–13	13 19	
		Sept.			732 735		12	
		Dec.		759	730			
		Mar.			13 12			
		June.						

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29	B. C. Jan. 1st.
	Sept. Dec.					
3981	Mar. June. Sept.	4696		733 736 731 14 13	8 9 730	28 B A 14 18 13
3982	Dec. Mar. June. Sept.	4697	760	734 737 732 15 14	9 10 731	29 G 15 17 14
3983	Dec. Mar. June. Sept.	4698	cxci 761	735 738 733 16 15	10 11 732	30 F 16 16 15
3984	Dec. Mar. June. Sept.	4699	762	736 739 734 17 16	11 12 733	31 E D 17 15 16
3985	Dec. Mar. June. Sept.	4700	763	737 740 735 18 17	12 13 734	32 C 18 14 17
3986	Dec. Mar. June. Sept.	4701	764	738 741 736 19 18	13 14 735	33 B 19 13 18
3987	Dec. Mar. June. Sept.	4702	cxcii 765	739 742 737 20 19	14 15 736	34 A G 20 12 19
3988	Dec. Mar. June. Sept.	4703	766	740 743 738 21 20	15 16 737	35 F 21 11 20
* 3989	Dec. Mar. June. Sept.	4704	767	741 744 739 22 21	16 17 738 1	36 E 22 10 21 *
3990	Dec. Mar. June. Sept.	4705	768	742 745 740 23 22	18 739 1-2	37 D 23 9 22
	Dec. Mar. June.		cxciii 769			

HARMONIZED SCALE OF TIME.

	A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	B. C. Jan. 1st.	
		Sept.						
		Dec.				19		
	3991	Mar.				740	38 C	
		June.	4706			2–3	24 8	
		Sept.			743 746		23	
		Dec.		770	741	20	2	
	3992	Mar.			24 23	741	39 B	
		June.	4707			3–4	25 7	
		Sept:			744 747		24	
*		Dec.		771	742	21	3	*
	3993	Mar.			25 24	742	40 A	
		June.	4708			4–5	26 6	
		Sept.			745 748		25	
		Dec.		772	743	22	4	
	3994	Mar.			26 25	743	41 G	
		June.	4709				27 5	
		Sept.		cxciv	746 749		26	
		Dec.		773^{1}	744	23	5	
†	3995	Mar.			27 26	744	42 F	†
		June.	4710				28 4	
		Sept.			747 750		27	
‡	*A Ω*	Dec.		774^{2}	745	24	6	‡
	3996	Mar.			28 27	745	43 E	
		June.	4711				29 3	
		Sept.			748 751		28	
		Dec.		775^{3}	746	25	7	
	3997	Mar.			29 28	746	44 D	
§		June.	4712				30 2	§
		Sept.			749 752		29	
‖		Dec.		776^{4}	747	26	8	‖
¶	3998	Mar.	M xiv		30 29	747	45 C	¶
		June.	L xvii D i				31 1 B. C.	
		Sept.	4713	cxcv	750 753		30	
**		Dec.		777^{1}	748	27	☞ 9	☞
	3999	Mar.			31 30	748	46 ☞ B	
		June.	4714				32 1 A. D.	
		Sept.			751 754		31	
		Dec.		778^{2}	749	28	10	
	4000	Mar.			32 31	749	47 A	
		June.	4715				2	
		Sept.			752 755			
		Dec.		779^{3}	750		11	
		Mar.			33 32			
		June.						

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
	Sept.					
	Dec.				29	
4001	Mar.	M xvii L i			750	48 G
	June.	D iv		753		3
	Sept.	4716	4	756		
	Dec.		780	751	30	12
4002	Mar.			34 33	751	F E
	June.	4717		754		4
	Sept.		cxcvi	757		
	Dec.		781	752	31	
4003	Mar.			35 34	752	D
	June.	4718		755		5
	Sept.			758		
	Dec.		782	753	32	
4004	Mar.	M i L iv		36 35	753	C
	June.	D vii		756		6
	Sept.	4719		759		
	Dec.		783	754	33	
4005	Mar.			37 36	754	B
	June.	4720		757		7
	Sept.			760		
	Dec.		784	755	34	
4006	Mar.			&c	755	A G
	June.	4721		758		8
	Sept.		cxcvii	761		
	Dec.		785	756	35	
4007	Mar.				756	F
	June.	4722		759		9
	Sept.			762		
	Dec.		786	757	36	
4008	Mar.				757	E
	June.	4723		760		10
	Sept.			763		
	Dec.		787	758	37	
4009	Mar.				758	D
	June.	4724		761		11
	Sept.			764		
	Dec.		788	759	38	
4010	Mar.				759	C B
	June.	4725		762		12
	Sept.		cxcviii	765		
	Dec.		789	760		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

	A. M. Sept. Eq.	Sept. Dec. Mar. June.	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.	
* † ‡	4011	Mar. June. Sept.	4726	790	766 (763, 761)	39 760	A 13	* † ‡
	4012	Dec. Mar. June. Sept.	4727	791	767 (764, 762)	761	G 14	
	4013	Dec. Mar. June. Sept.	4728	792	768 (765, 763)	762	F 15	
	4014	Dec. Mar. June. Sept.	4729	cxcix 793	769 (766, 764)	763	E D 16	
	4015	Dec. Mar. June. Sept.	4730	794	770 (767, 765)	764	C 17	
	4016	Dec. Mar. June. Sept.	4731	795	771 (768, 766)	765	B 18	
	4017	Dec. Mar. June. Sept.	4732	796	772 (769, 767)	766	A 19	
	4018	Dec. Mar. June. Sept.	4733	cc 797	773 (770, 768)	767	G F 20	
	4019	Dec. Mar. June. Sept.	4734	798	774 (771, 769)	768	E 21	
	4020	Dec. Mar. June. Sept.	4735	799	775 (772, 770)	769	D 22	
		Dec. Mar. June.						

HARMONIZED SCALE OF TIME.

	A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.	
		Sept.						
		Dec.						
	4021	Mar.				770	C	
		June.	4736				23	
		Sept.			776 773/771			
		Dec.		800				
	4022	Mar.				771	B A	
		June.	4737				24	
		Sept.		cci	777 774/772			
		Dec.		801				
	4023	Mar.				772	G	
		June.	4738				25	
		Sept.			778 775/773			
		Dec.		802				
	4024	Mar.				773	F	
		June.	4739				26	
		Sept.			779 776/774			
		Dec.		803				
	4025	Mar.				774	E	
		June.	4740				27	
*		Sept.			780 777/775			*
		Dec.		804				
☞☞	4026	Mar.				775	D C	☞☞
		June.	4741				28	
		Sept.		ccii	781 778/776			
	"It is	Dec.		805				
☞	4027	Mar.				776	B	☞
	finished."	June.	4742				29	
		Sept.			782 779/777			
		Dec.		806				
	4028	Mar.				777	A	
		June.	4743				30	
		Sept.			783 780/778			
		Dec.		807				
?	4029	Mar.				778	G	?
		June.	4744				31	
		Sept.			784 781/779			
		Dec.		808				
	4030	Mar.				779	25 F E	
		June.	4745				32	
		Sept.		cciii	785 782/780			
		Dec.		809				
		Mar.						
		June.						

HARMONIZED SCALE OF TIME.

	A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.	
		Sept.						
		Dec.						
	4031	Mar.				780	D	
		June.	4746				33	
		Sept.			783 786 781			
		Dec.		810				
	4032	Mar.				781	C	
		June.	4747				34	
		Sept.			784 787 782			
		Dec.		811				
	4033	Mar.				782	B	
		June.	4748				35	
		Sept.			785 788 783			
		Dec.		812				
*	4034	Mar.				783	A G	*
		June.	4749				36	
		Sept.		cciv	786 789 784			
		Dec.		813				
	4035	Mar.				784	F	
		June.	4750				37	
		Sept.			787 790 785			
		Dec.		814				
	4036	Mar.				785	E	
		June.	4751				38	
		Sept.			788 791 786			
		Dec.		815				
	4037	Mar.				786	D	
		June.	4752				39	
		Sept.			789 792 787			
		Dec.		816				
†	4038	Mar.				787	C B	†
		June.	4753				40	
		Sept.		ccv	790 793 788			
		Dec.		817				
	4039	Mar.				788	A	
		June.	4754				41	
		Sept.			791 794 789			
		Dec.		818				
	4040	Mar.				789	G	
		June,	4755				42	
		Sept.			792 795 790			
		Dec.		819				
		Mar.						
		June.						

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
4041	Sept. Dec. Mar. June.	4756	820	796 (793, 791)	790	F 43
4042	Sept. Dec. Mar. June.	4757	ccvi 821	797 (794, 792)	791	E D 44
4043	Sept. Dec. Mar. June.	4758	822	798 (795, 793)	792	C 45
4044	Sept. Dec. Mar. June.	4759	823	799 (796, 794)	793	B 46
4045	Sept. Dec. Mar. June.	4760	824	800 (797, 795)	794	A 47
4046	Sept. Dec. Mar. June.	4761	ccvii 825	801 (798, 796)	795	G F 48
4047	Sept. Dec. Mar. June.	4762	826	802 (799, 797)	796	E 49
4048	Sept. Dec. Mar. June.	4763	827	803 (800, 798)	797	D 50
4049	Sept. Dec. Mar. June.	4764	828	804 (801, 799)	798	C 51
4050	Sept. Dec. Mar. June.	4765	ccviii 829	805 (802, 800)	799	B A 52
	Sept. Dec. Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
	Sept. Dec.					
4051	Mar. June. Sept. Dec.	4766	830	806 (803, 801)	800	G 53
4052	Mar. June. Sept. Dec.	4767	831	807 (804, 802)	801	F 54
4053	Mar. June. Sept. Dec.	4768	832	808 (805, 803)	802	E 55
4054	Mar. June. Sept. Dec.	4769	ccix 833	809 (806, 804)	803	D C 56
4055	Mar. June. Sept. Dec.	4770	834	810 (807, 805)	804	B 57
4056	Mar. June. Sept. Dec.	4771	825	811 (808, 806)	805	A 58
4057	Mar. June. Sept. Dec.	4772	836	812 (809, 807)	806	G 59
4058	Mar. June. Sept. Dec.	4773	ccx 837	813 (810, 808)	807	F E 60
4059	Mar. June. Sept. Dec.	4774	838	814 (811, 809)	808	D 61
4060	Mar. June. Sept. Dec.	4775	839	815 (812, 810)	809	C 62
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.	
	Sept. Dec.						
4061	Mar. June. Sept. Dec.	4776	840	816 (813, 811)	810	63	B
4062	Mar. June. Sept. Dec.	4777	ccxi 841	817 (814, 812)	811	64	A G
4063	Mar. June. Sept. Dec.	4778	842	818 (815, 813)	812	65	F
4064	Mar. June. Sept. Dec.	4779	843	819 (816, 814)	813	66	E
4065	Mar. June. Sept. Dec.	4780	844	820 (817, 815)	814	67	D
4066	Mar. June. Sept. Dec.	4781	ccxii 845	821 (818, 816)	815	68	C B
4067	Mar. June. Sept. Dec.	4782	846	822 (819, 817)	816	69	A
4068	Mar. June. Sept. Dec.	4783	847	823 (820, 818)	817	70	G
4069	Mar. June. Sept. Dec.	4784	848	824 (821, 819)	818	71	F
4070	Mar. June. Sept. Dec.	4785	ccxiii 849	825 (822, 820)	819	72	E D
	Mar. June.						

* † ‡ § ‖

HARMONIZED SCALE OF TIME.

	A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.	
		Sept. Dec.						
	4071	Mar. June. Sept. Dec.	4786	850	826 (823, 821)	820	C 73	
	4072	Mar. June. Sept. Dec.	4787	851	827 (824, 822)	821	B 74	
	4073	Mar. June. Sept. Dec.	4788	852	828 (825, 823)	822	A 75	
	4074	Mar. June. Sept. Dec.	4789	ccxiv 853	829 (826, 824)	823	G F 76	
	4075	Mar. June. Sept. Dec.	4790	854	830 (827, 825)	824	E 77	
*	4076	Mar. June. Sept. Dec.	4791	855	831 (828, 826)	825	D 78	*
	4077	Mar. June. Sept. Dec.	4792	856	832 (829, 827)	826	C 79	
†	4078	Mar. June. Sept. Dec.	4793	ccxv 857	833 (830, 828)	827	B A 80	†
	4079	Mar. June. Sept. Dec.	4794	858	834 (831, 829)	828	G 81	
	4080	Mar. June, Sept. Dec.	4795	859	835 (832, 830)	829	F 82	
		Mar. June.						

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Months	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.	
	Sept. Dec.						
4081	Mar. June. Sept. Dec.	4796	860	836 (833, 831)	830	83	E
4082	Mar. June. Sept. Dec.	4797	ccxvi 861	837 (834, 832)	831	84	D C
4083	Mar. June. Sept. Dec.	4798	862	838 (835, 833)	832	85	B
4084	Mar. June. Sept. Dec.	4799	863	839 (836, 834)	833	86	A
4085	Mar. June. Sept. Dec.	4800	864	840 (837, 835)	834	87	G
4086	Mar. June. Sept. Dec.	4801	ccxvii 865	841 (838, 836)	835	88	F E
4087	Mar. June. Sept. Dec.	4802	866	842 (839, 837)	836	89	D
4088	Mar. June. Sept. Dec.	4803	867	843 (840, 838)	837	90	C
4089	Mar. June. Sept. Dec.	4804	868	844 (841, 839)	838	91	B
4090	Mar. June. Sept. Dec.	4805	ccxviii 869	845 (842, 840)	839	92	A G
	Mar. June.						

HARMONIZED SCALE OF TIME.

	A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.	
		Sept. Dec.						
	4091	Mar. June. Sept. Dec.	4806	870	846 (843, 841)	840	F 93	
	4092	Mar. June. Sept. Dec.	4807	871	847 (844, 842)	841	E 94	
*	4093	Mar. June. Sept. Dec.	4808	872	848 (845, 843)	842	D 95	*
	4094	Mar. June. Sept. Dec.	4809	ccxix 873	849 (846, 844)	843	C B 96	
†	4095	Mar. June. Sept. Dec.	4810	874	850 (847, 845)	844	A 97	†
	4096	Mar. June. Sept. Dec.	4811	875	851 (848, 846)	845	G 98	
	4097	Mar. June. Sept. Dec.	4812	876	852 (849, 847)	846	F 99	
	4098	Mar. June. Sept. Dec.	4813	ccxx 877	853 (850, 848)	847	E D 100	
	4099	Mar. June. Sept. Dec.	4814	878	854 (851, 849)	848	C 101	
	4100	Mar. June. Sept. Dec.	4815	879	855 (852, 850)	849	B 102	
		Mar. June.						

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
4101	Dec. Mar. June. Sept.	4816	880	856 (853, 851)	850	A 103
4102	Dec. Mar. June Sept.	4817	ccxxi 881	857 (854, 852)	851	G F 104
4103	Dec. Mar. June. Sept.	4818	882	858 (855, 853)	852	E 105
4104	Dec. Mar. June. Sept.	4819	883	859 (856, 854)	853	D 106
4105	Dec. Mar. June. Sept.	4820	884	860 (857, 855)	854	C 107
4106	Dec. Mar. June. Sept.	4821	ccxxii 885	861 (858, 856)	855	B A 108
4107	Dec. Mar. June. Sept.	4822	886	862 (859, 857)	856	G 109
4108	Dec. Mar. June. Sept.	4823	887	863 (860, 858)	857	F 110
4109	Dec. Mar. June. Sept.	4824	888	864 (861, 859)	858	E 111
4110	Dec. Mar. June. Sept.	4825	ccxxiii 889	865 (862, 860)	859	D C 112
	Dec. Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.	
	Sept.						
	Dec.						
4111	Mar.				860		B
	June.	4826				113	
	Sept.			866 (863, 861)			
	Dec.		890				
4112	Mar.				861		A
	June.	4827				114	
	Sept.			867 (864, 862)			
	Dec.		891				
4113	Mar.				862		G
	June.	4828				115	
	Sept.			868 (865, 863)			
	Dec.		892				
4114	Mar.				863		F E
	June.	4829				116	
	Sept.		ccxxiv	869 (866, 864)			
	Dec.		893				
4115	Mar.				864		D
	June.	4830				117	
	Sept.			870 (867, 865)			
	Dec.		894				
4116	Mar.				865		C
	June.	4831				118	
	Sept.			871 (868, 866)			
	Dec.		895				
4117	Mar.				866		B
	June.	4832				119	
	Sept.			872 (869, 867)			
	Dec.		896				
4118	Mar.				867		A G
	June.	4833				120	
	Sept.		ccxxv	873 (870, 868)			
	Dec.		897				
4119	Mar.				868		F
	June.	4834				121	
	Sept.			874 (871, 869)			
	Dec.		898				
4120	Mar.				869		E
	June,	4835				122	
	Sept.			875 (872, 870)			
	Dec.		899				
	Mar.						
	June.						

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
	Sept. Dec.					
4121	Mar. June. Sept. Dec.	4836	900	876 (873, 871)	870	D 123
4122	Mar. June. Sept. Dec.	4837	ccxxvi 901	877 (874, 872)	871	C B 124
4123	Mar. June. Sept. Dec.	4838	902	878 (875, 873)	872	A 125
4124	Mar. June. Sept. Dec.	4839	903	879 (876, 874)	873	G 126
4125	Mar. June. Sept. Dec.	4840	904	880 (877, 875)	874	F 127
4126	Mar. June. Sept. Dec.	4841	ccxxvii 905	881 (878, 876)	875	E D 128
4127	Mar. June. Sept. Dec.	4842	906	882 (879, 877)	876	C 129
4128	Mar. June. Sept. Dec.	4843	907	883 (880, 878)	877	B 130
4129	Mar. June. Sept. Dec.	4844	908	884 (881, 879)	878	A 131
4130	Mar. June. Sept. Dec.	4845	ccxxviii 909	885 (882, 880)	879	G F 132
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.		Nab. Aug. 29.	A. D. Jan. 1st.	
	Sept.							
	Dec.							
4131	Mar.					880		E
	June.	4846					133	
	Sept.			886	883			
	Dec.		910		881			
4132	Mar.					881		D
	June.	4847					134	
	Sept.			887	884			
	Dec.		911		882			
4133	Mar.					882		C
	June.	4848					135	
	Sept.			888	885			
	Dec.		912		883			
4134	Mar.					883		B A
	June.	4849					136	
	Sept.		ccxxix	889	886			
	Dec.		913		884			
4135	Mar.					884		G
	June.	4850					137	
	Sept.			890	887			
	Dec.		914		885			
4136	Mar.					885		F
	June.	4851					138	
	Sept.			891	888			
	Dec.		915		886			
4137	Mar.					886		E
	June.	4852					139	
	Sept.			892	889			
	Dec.		916		887			
4138	Mar.					887		D C
	June.	4853					140	
	Sept.		ccxxx	893	890			
	Dec.		917		888			
4139	Mar.					888		B
	June.	4854					141	
	Sept.			894	891			
	Dec.		918		889			
4140	Mar.					889		A
	June.	4855					142	
	Sept.			895	892			
	Dec.		919		890			
	Mar.							
	June.							

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.		Nab. Aug. 29.	A. D. Jan. 1st.
	Sept.						
	Dec.						
4141	Mar.					890	G
	June.	4856			893		143
	Sept.			896			
	Dec.		920		891		
4142	Mar.					891	F E
	June	4857			894		144
	Sept.		ccxxxi	897			
	Dec.		921		892		
4143	Mar.					892	D
	June.	4858			895		145
	Sept.			898			
	Dec.		922		893		
4144	Mar.					893	C
	June.	4859			896		146
	Sept.			899			
	Dec.		923		894		
4145	Mar.					894	B
	June.	4860			897		147
	Sept.			900			
	Dec.		924		895		
4146	Mar.					895	A G
	June.	4861			898		148
	Sept.		ccxxxii	901			
	Dec.		925		896		
4147	Mar.					896	F
	June.	4862			899		149
	Sept.			902			
	Dec.		926		897		
4148	Mar.					897	E
	June.	4863			900		150
	Sept.			903			
	Dec.		927		898		
4149	Mar.					898	D
	June.	4864			901		151
	Sept.			904			
	Dec.		928		899		
4150	Mar.					899	C B
	June.	4865			902		152
	Sept.		ccxxxiii	905			
	Dec.		929		900		
	Mar.						
	June.						

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
	Sept. Dec.					
4151	Mar. June. Sept. Dec.	4866	930	906 (903, 901)	900	A 153
4152	Mar. June. Sept. Dec.	4867	931	907 (904, 902)	901	G 154
4153	Mar. June. Sept. Dec.	4868	932	908 (905, 903)	902	F 155
4154	Mar. June. Sept. Dec.	4869	ccxxxiv 933	909 (906, 904)	903	E D 156
4155	Mar. June. Sept. Dec.	4870	934	910 (907, 905)	904	C 157
4156	Mar. June. Sept. Dec.	4871	935	911 (908, 906)	905	B 158
4157	Mar. June. Sept. Dec.	4872	936	912 (909, 907)	906	A 159
4158	Mar. June. Sept. Dec.	4873	ccxxxv 937	913 (910, 908)	907	G F 160
4159	Mar. June. Sept. Dec.	4874	938	914 (911, 909)	908	E 161
4160	Mar. June, Sept. Dec.	4875	939	915 (912, 910)	909	D 162
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
4161	Sept. Dec. Mar. June.	4876	940	916 (913 / 911)	910	C 163
4162	Sept. Dec. Mar. June.	4877	ccxxxvi 941	917 (914 / 912)	911	B A 164
4163	Sept. Dec. Mar. June.	4878	942	918 (915 / 913)	912	G 165
4164	Sept. Dec. Mar. June.	4879	943	919 (916 / 914)	913	F 166
4165	Sept. Dec. Mar. June.	4880	944	920 (917 / 915)	914	E 167
4166	Sept. Dec. Mar. June.	4881	ccxxxvii 945	921 (918 / 916)	915	D C 168
4167	Sept. Dec. Mar. June.	4882	946	922 (919 / 917)	916	B 169
4168	Sept. Dec. Mar. June.	4883	947	923 (920 / 918)	917	A 170
4169	Sept. Dec. Mar. June.	4884	948	924 (921 / 919)	918	G 171
4170	Sept. Dec. Mar. June.	4885	ccxxxviii 949	925 (922 / 920)	919	F E 172

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
	Sept. Dec.					
4171	Mar. June. Sept. Dec.	4886	950	926 (923, 921)	920	D 173
4172	Mar. June. Sept. Dec.	4887	951	927 (924, 922)	921	C 174
4173	Mar. June. Sept. Dec.	4888	952	928 (925, 923)	922	B 175
4174	Mar. June. Sept. Dec.	4889	ccxxxix 953	929 (926, 924)	923	A G 176
4175	Mar. June. Sept. Dec.	4890	954	930 (927, 925)	924	F 177
4176	Mar. June. Sept. Dec.	4891	955	931 (928, 926)	925	E 178
4177	Mar. June. Sept. Dec.	4892	956	932 (929, 927)	926	D 179
4178	Mar. June. Sept. Dec.	4893	ccxl 957	933 (930, 928)	927	C B 180
4179	Mar. June. Sept. Dec.	4894	958	934 (931, 929)	928	A 181
4180	Mar. June. Sept. Dec.	4895	959	935 (932, 930)	929	G 182
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
	Sept.					
	Dec.					
4181	Mar.				930	F
	June.	4896				183
	Sept.			933 936 931		
	Dec.		960			
4182	Mar.				931	E D
	June.	4897				184
	Sept.		ccxli	934 937 932		
	Dec.		961			
4183	Mar.				932	C
	June.	4898				185
	Sept.			935 938 933		
	Dec.		962			
4184	Mar.				933	B
	June.	4899				186
	Sept.			936 939 934		
	Dec.		963			
4185	Mar.				934	A
	June.	4900				187
	Sept.			937 940 935		
	Dec.		964			
4186	Mar.				935	G F
	June.	4901				188
	Sept.		ccxlii	938 941 936		
	Dec.		965			
4187	Mar.				936	E
	June.	4902				189
	Sept.			939 942 937		
	Dec.		966			
4188	Mar.				937	D
	June.	4903				190
	Sept.			940 943 938		
	Dec.		967			
4189	Mar.				938	C
	Junc.	4904				191
	Sept.			941 944 939		
	Dec.		968			
4190	Mar.				939	B A
	June.	4905				192
	Sept.		ccxliii	942 945 940		
	Dec.		969			
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
	Sept. Dec.					
4191	Mar. June. Sept. Dec.	4906	970	946 (943/941)	940	G 193
4192	Mar. June. Sept. Dec.	4907	971	947 (944/942)	941	F 194
4193	Mar. June. Sept. Dec.	4908	972	948 (945/943)	942	E 195
4194	Mar. June. Sept. Dec.	4909	ccxliv 973	949 (946/944)	943	D C 196
4195	Mar. June. Sept. Dec.	4910	974	950 (947/945)	944	B 197
4196	Mar. June. Sept. Dec.	4911	975	951 (948/946)	945	A 198
4197	Mar. June. Sept. Dec.	4912	976	952 (949/947)	946	G 199
4198	Mar. June. Sept. Dec.	4913	ccxlv 977	953 (950/948)	947	F E 200
4199	Mar. June. Sept. Dec.	4914	978	954 (951/949)	948	D 201
4200	Mar. June, Sept. Dec.	4915	979	955 (952/950)	949	C 202
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.		Nab. Aug. 29.	A. D. Jan. 1st.	
	Sept.							
	Dec.							
4201	Mar.					950		B
	June.	4916			953		203	
	Sept.			956				
	Dec.		980		951			
4202	Mar.					951		A G
	June.	4917			954		204	
	Sept.		ccxlvi	957				
	Dec.		981		952			
4203	Mar.					952		F
	June.	4918			955		205	
	Sept.			958				
	Dec.		982		953			
4204	Mar.					953		E
	June.	4919			956		206	
	Sept.			959				
	Dec.		983		954			
4205	Mar.					954		D
	June.	4920			957		207	
	Sept.			960				
	Dec.		984		955			
4206	Mar.					955		C B
	June.	4921			958		208	
	Sept.		ccxlvii	961				
	Dec.		985		956			
4207	Mar.					956		A
	June.	4922			959		209	
	Sept.			962				
	Dec.		986		957			
4208	Mar.					957		G
	June.	4923			960		210	
	Sept.			963				
	Dec.		987		958			
4209	Mar.					958		F
	June.	4924			961		211	
	Sept.			964				
	Dec.		988		959			
4210	Mar.					959		E D
	June.	4925			962		212	
	Sept.		ccxlviii	965				
	Dec.		989		960			
	Mar.							
	June.							

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
	Sept. Dec.					
4211	Mar. June. Sept. Dec.	4926	990	966 963 961	960	C 213
4212	Mar. June. Sept. Dec.	4927	991	967 964 962	961	B 214
4213	Mar. June. Sept. Dec.	4928	992	968 965 963	962	A 215
4214	Mar. June. Sept. Dec.	4929	ccxlix 993	969 966 964	963	G F 216
4215	Mar. June. Sept. Dec.	4930	994	970 967 965	964	E 217
4216	Mar. June. Sept. Dec.	4931	995	971 968 966	965	D 218
4217	Mar. June. Sept. Dec.	4932	996	972 969 967	966	C 219
4218	Mar. June. Sept. Dec.	4933	ccl 997	973 970 968	967	B A 220
4219	Mar. June. Sept. Dec.	4934	998	974 971 969	968	G 221
4220	Mar. June. Sept. Dec.	4935	999	975 972 970	969	F 222
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
4221	Sept. Dec. Mar. June.	4936	1000	976 (973 / 971)	970	E 223
4222	Sept. Dec. Mar. June	4937	ccli 1001	977 (974 / 972)	971	D C 224
4223	Sept. Dec. Mar. June.	4938	1002	978 (975 / 973)	972	B 225
4224	Sept. Dec. Mar. June.	4939	1003	979 (976 / 974)	973	A 226
4225	Sept. Dec. Mar. June.	4940	1004	980 (977 / 975)	974	G 227
4226	Sept. Dec. Mar. June.	4941	cclii 1005	981 (978 / 976)	975	F E 228
4227	Sept. Dec. Mar. June.	4942	1006	982 (979 / 977)	976	D 229
4228	Sept. Dec. Mar. June.	4943	1007	983 (980 / 978)	977	C 230
4229	Sept. Dec. Mar. June.	4944	1008	984 (981 / 979)	978	B 231
4230	Sept. Dec. Mar. June.	4945	ccliii 1009	985 (982 / 980)	979	A G 232
	Sept. Dec. Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
	Sept. Dec.					
4231	Mar. June. Sept. Dec.	4946	1010	986 (983, 981)	980	F 233
4232	Mar. June. Sept. Dec.	4947	1011	987 (984, 982)	981	E 234
4233	Mar. June. Sept. Dec.	4948	1012	988 (985, 983)	982	D 235
4234	Mar. June. Sept. Dec.	4949	ccliv 1013	989 (986, 984)	983	C B 236
4235	Mar. June. Sept. Dec.	4950	1014	990 (987, 985)	984	A 237
4236	Mar. June. Sept. Dec.	4951	1015	991 (988, 986)	985	G 238
4237	Mar. June. Sept. Dec.	4952	1016	992 (989, 987)	986	F 239
4238	Mar. June. Sept. Dec.	4953	cclv 1017	993 (990, 988)	987	E D 240
4239	Mar. June. Sept. Dec.	4954	1018	994 (991, 989)	988	C 241
4240	Mar. June, Sept. Dec.	4955	1019	995 (992, 990)	989	B 242
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
4241	Sept. Dec. Mar. June.	4956	1020	996 (993, 991)	990	243 A
4242	Sept. Dec. Mar. June.	4957	cclvi 1021	997 (994, 992)	991	244 G F
4243	Sept. Dec. Mar. June.	4958	1022	998 (995, 993)	992	245 E
4244	Sept. Dec. Mar. June.	4959	1023	999 (996, 994)	993	246 D
4245	Sept. Dec. Mar. June.	4960	1024	1000 (997, 995)	994	247 C
4246	Sept. Dec. Mar. June.	4961	cclvii 1025	1001 (998, 996)	995	248 B A
4247	Sept. Dec. Mar. June.	4962	1026	1002 (999, 997)	996	249 G
4248	Sept. Dec. Mar. June.	4963	1027	1003 (1000, 998)	997	250 F
4249	Sept. Dec. Mar. June.	4964	1028	1004 (1001, 999)	998	251 E
4250	Sept. Dec. Mar. June.	4965	cclviii 1029	1005 (1002, 1000)	999	252 D C
	Sept. Dec. Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
	Sept. Dec.					
4251	Mar. June. Sept. Dec.	4966	1030	1003 1006 1001	1000	B 253
4252	Mar. June. Sept. Dec.	4967	1031	1004 1007 1002	1001	A 254
4253	Mar. June. Sept. Dec.	4968	1032	1005 1008 1003	1002	G 255
4254	Mar. June. Sept. Dec.	4969	cclix 1033	1006 1009 1004	1003	F E 256
4255	Mar. June. Sept. Dec.	4970	1034	1007 1010 1005	1004	D 257
4256	Mar. June. Sept. Dec.	4971	1035	1008 1011 1006	1005	C 258
4257	Mar. June. Sept. Dec.	4972	1036	1009 1012 1007	1006	B 259
4258	Mar. June. Sept. Dec.	4973	cclx 1037	1010 1013 1008	1007	A G 260
4259	Mar. June. Sept. Dec.	4974	1038	1011 1014 1009	1008	F 261
4260	Mar. June. Sept. Dec.	4975	1039	1012 1015 1010	1009	E 262
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
4261	Sept. Dec. Mar. June.	4976	1040	1013 1016 1011	1010	D 263
4262	Sept. Dec. Mar. June	4977	cclxi 1041	1014 1017 1012	1011	C B 264
4263	Sept. Dec. Mar. June.	4978	1042	1015 1018 1013	1012	A 265
4264	Sept. Dec. Mar. June.	4979	1043	1016 1019 1014	1013	G 266
4265	Sept. Dec. Mar. June.	4980	1044	1017 1020 1015	1014	F 267
4266	Sept. Dec. Mar. June.	4981	cclxii 1045	1018 1021 1016	1015	E D 268
4267	Sept. Dec. Mar. June.	4982	1046	1019 1022 1017	1016	C 269
4268	Sept. Dec. Mar. June.	4983	1047	1020 1023 1018	1017	B 270
4269	Sept. Dec. Mar. June.	4984	1048	1021 1024 1019	1018	A 271
4270	Sept. Dec. Mar. June.	4985	cclxiii 1049	1022 1025 1020	1019	G F 272
	Sept. Dec. Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
	Sept.					
	Dec.					
4271	Mar.				1020	E
	June.	4986				273
	Sept.			1023 1026 1021		
	Dec.		1050			
4272	Mar.				1021	D
	June.	4987				274
	Sept.			1024 1027 1022		
	Dec.		1051			
4273	Mar.				1022	C
	June.	4988				275
	Sept.			1025 1028 1023		
	Dec.		1052			
4274	Mar.				1023	B A
	June.	4989				276
	Sept.		cclxiv	1026 1029 1024		
	Dec.		1053			
4275	Mar.				1024	G
	June.	4990				277
	Sept.			1027 1030 1025		
	Dec.		1054			
4276	Mar.				1025	F
	June.	4991				278
	Sept.			1028 1031 1026		
	Dec.		1055			
4277	Mar.				1026	E
	June.	4992				279
	Sept.			1029 1032 1027		
	Dec.		1056			
4278	Mar.				1027	D C
	June.	4993				280
	Sept.		cclxv	1030 1033 1028		
	Dec.		1057			
4279	Mar.				1028	B
	June.	4994				281
	Sept.			1031 1034 1029		
	Dec.		1058			
4280	Mar.				1029	A
	June,	4995				282
	Sept.			1032 1035 1030		
	Dec.		1059			
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
4281	Sept. Dec. Mar. June.	4996	1060	1033 1036 1031	1030	G 283
4282	Sept. Dec. Mar. June.	4997	cclxvi 1061	1034 1037 1032	1031	F E 284
4283	Sept. Dec. Mar. June.	4998	1062	1035 1038 1033	1032	D 285
4284	Sept. Dec. Mar. June.	4999	1063	1036 1039 1034	1033	C 286
4285	Sept. Dec. Mar. June.	5000	1064	1037 1040 1035	1034	B 287
4286	Sept. Dec. Mar. June.	5001	cclxvii 1065	1038 1041 1036	1035	A G 288
4287	Sept. Dec. Mar. June.	5002	1066	1039 1042 1037	1036	F 289
4288	Sept. Dec. Mar. June.	5003	1067	1040 1043 1038	1037	E 290
4289	Sept. Dec. Mar. June.	5004	1068	1041 1044 1039	1038	D 291
4290	Sept. Dec. Mar. June.	5005	cclxviii 1069	1042 1045 1040	1039	C B 292
	Sept. Dec. Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Seasons	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.	
4291	Sept. Dec. Mar. June.	5006			1040	293	A
4292	Sept. Dec. Mar. June.	5007	1070	1043 1046 1041	1041	294	G
4293	Sept. Dec. Mar. June.	5008	1071	1044 1047 1042	1042	295	F
4294	Sept. Dec. Mar. June.	5009	1072	1045 1048 1043	1043	296	E D
4295	Sept. Dec. Mar. June.	5010	cclxix 1073	1046 1049 1044	1044	297	C
4296	Sept. Dec. Mar. June.	5011	1074	1047 1050 1045	1045	298	B
4297	Sept. Dec. Mar. June.	5012	1075	1048 1051 1046	1046	299	A
4298	Sept. Dec. Mar. June.	5013	1076	1049 1052 1047	1047	300	G F
4299	Sept. Dec. Mar. June.	5014	cclxx 1077	1050 1053 1048	1048	301	E
4300	Sept. Dec. Mar. June.	5015	1078	1051 1054 1049	1049	302	D
	Sept. Dec. Mar. June.		1079	1052 1055 1050			

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
	Sept. Dec.					
4301	Mar. June. Sept. Dec.	5016	1080	1053 1056 1051	1050	C 303
4302	Mar. June Sept. Dec.	5017	cclxxi 1081	1054 1057 1052	1051	B A 304
4303	Mar. June. Sept. Dec.	5018	1082	1055 1058 1053	1052	G 305
4304	Mar. June. Sept. Dec.	5019	1083	1056 1059 1054	1053	F 306
4305	Mar. June. Sept. Dec.	5020	1084	1057 1060 1055	1054	E 307
4306	Mar. June. Sept. Dec.	5021	cclxxii 1085	1058 1061 1056	1055	D C 308
4307	Mar. June. Sept. Dec.	5022	1086	1059 1062 1057	1056	B 309
4308	Mar. June. Sept. Dec.	5023	1087	1060 1063 1058	1057	A 310
4309	Mar. June. Sept. Dec.	5024	1088	1061 1064 1059	1058	G 311
4310	Mar. June. Sept. Dec.	5025	cclxxiii 1089	1062 1065 1060	1059	F E 312
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
4311	Sept. Dec. Mar. June.	5026	1090	1063 1066 1061	1060	D 313
4312	Sept. Dec. Mar. June.	5027	1091	1064 1067 1062	1061	C 314
4313	Sept. Dec. Mar. June.	5028	1092	1065 1068 1063	1062	B 315
4314	Sept. Dec. Mar. June.	5029	cclxxiv 1093	1066 1069 1064	1063	A G 316
4315	Sept. Dec. Mar. June.	5030	1094	1067 1070 1065	1064	F 317
4316	Sept. Dec. Mar. June.	5031	1095	1068 1071 1066	1065	E 318
4317	Sept. Dec. Mar. June.	5032	1096	1069 1072 1067	1066	D 319
4318	Sept. Dec. Mar. June.	5033	cclxxv 1097	1070 1073 1068	1067	C B 320
4319	Sept. Dec. Mar. June.	5034	1098	1071 1074 1069	1068	A 321
4320	Sept. Dec. Mar. June,	5035	1099	1072 1075 1070	1069	G 322
	Sept. Dec. Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.	
	Sept. Dec.						
4321	Mar. June. Sept. Dec.	5036	1100	1073 1076 1071	1070	323	F
4322	Mar. Junc. Sept. Dec.	5037	cclxxvi 1101	1074 1077 1072	1071	324	E D
4323	Mar. June. Sept. Dec.	5038	1102	1075 1078 1073	1072	325	C
4324	Mar. June. Sept. Dec.	5039	1103	1076 1079 1074	1073	326	B
4325	Mar. June. Sept. Dec.	5040	1104	1077 1080 1075	1074	327	A
4326	Mar. June. Sept. Dec.	5041	cclxxvii 1105	1078 1081 1076	1075	328	G F
4327	Mar. June. Sept. Dec.	5042	1106	1079 1082 1077	1076	329	E
4328	Mar. June. Sept. Dec.	5043	1107	1080 1083 1078	1077	330	D
4329	Mar. June. Sept. Dec.	5044	1108	1081 1084 1079	1078	331	C
4330	Mar. June. Sept.	5045	cclxxviii 1109	1082 1085 1080	1079	332	B A
	Dec. Mar. June.						

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.	
	Sept. Dec.						
4331	Mar. June. Sept. Dec.	5046	1110	1086 (1083, 1081)	1080	333	G
4332	Mar. June. Sept. Dec.	5047	1111	1087 (1084, 1082)	1081	334	F
4333	Mar. June. Sept. Dec.	5048	1112	1088 (1085, 1083)	1082	335	E
4334	Mar. June. Sept. Dec.	5049	cclxxix 1113	1089 (1086, 1084)	1083	336	D C
4335	Mar. June. Sept. Dec.	5050	1114	1090 (1087, 1085)	1084	337	B
4336	Mar. June. Sept. Dec.	5051	1115	1091 (1088, 1086)	1085	338	A
4337	Mar. June. Sept. Dec.	5052	1116	1092 (1089, 1087)	1086	339	G
4338	Mar. June. Sept. Dec.	5053	cclxxx 1117	1093 (1090, 1088)	1087	340	F E
4339	Mar. June. Sept. Dec.	5054	1118	1094 (1091, 1089)	1088	341	D
4340	Mar. June. Sept. Dec.	5055	1119	1095 (1092, 1090)	1089	342	C
	Mar. June.						

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.	
	Sept. Dec.						
4341	Mar. June. Sept. Dec.	5056	1120	1093 1096 1091	1090	343	B
4342	Mar. June Sept. Dec.	5057	cclxxxi 1121	1094 1097 1092	1091	344	A G
4343	Mar. June. Sept. Dec.	5058	1122	1095 1098 1093	1092	345	F
4344	Mar. June. Sept. Dec.	5059	1123	1096 1099 1094	1093	346	E
4345	Mar. June. Sept. Dec.	5060	1124	1097 1100 1095	1094	347	D
4346	Mar. June. Sept. Dec.	5061	cclxxxii 1125	1098 1101 1096	1095	348	C B
4347	Mar. June. Sept. Dec.	5062	1126	1099 1102 1097	1096	349	A
4348	Mar. June. Sept. Dec.	5063	1127	1100 1103 1098	1097	350	G
4349	Mar. June. Sept. Dec.	5064	1128	1101 1104 1099	1098	351	F
4350	Mar. June. Sept. Dec.	5065	cclxxxiii 1129	1102 1105 1100	1099	352	E D
	Mar. June.						

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.	
	Sept. Dec.						
4351	Mar. June. Sept. Dec.	5066	1130	1103 1106 1101	1100	353	C
4352	Mar. June. Sept. Dec.	5067	1131	1104 1107 1102	1101	354	B
4353	Mar. June. Sept. Dec.	5068	1132	1105 1108 1103	1102	355	A
4354	Mar. June. Sept. Dec.	5069	cclxxxiv 1133	1106 1109 1104	1103	356	G F
4355	Mar. June. Sept. Dec.	5070	1134	1107 1110 1105	1104	357	E
4356	Mar. June. Sept. Dec.	5071	1135	1108 1111 1106	1105	358	D
4357	Mar. June. Sept. Dec.	5072	1136	1109 1112 1107	1106	359	C
4358	Mar. June. Sept. Dec.	5073	cclxxxv 1137	1110 1113 1108	1107	360	B A
4359	Mar. June. Sept. Dec.	5074	1138	1111 1114 1109	1108	361	G
4360	Mar. June, Sept. Dec.	5075	1139	1112 1115 1110	1109	362	F
	Mar. June.						

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
	Sept.					
	Dec.					
4361	Mar.				1110	E
	June.	5076				363
	Sept.			1113 1116 1111		
	Dec.		1140			
4362	Mar.				1111	D C
	June.	5077				364
	Sept.		cclxxxvi	1114 1117 1112		
	Dec.		1141			
4363	Mar.				1112	B
	June.	5078				365
	Sept.			1115 1118 1113		
	Dec.		1142			
4364	Mar.				1113	A
	June.	5079				366
	Sept.			1116 1119 1114		
	Dec.		1143			
4365	Mar.				1114	G
	June.	5080				367
	Sept.			1117 1120 1115		
	Dec.		1144			
4366	Mar.				1115	F E
	June.	5081				368
	Sept.		cclxxxvii	1118 1121 1116		
	Dec.		1145			
4367	Mar.				1116	D
	June.	5082				369
	Sept.			1119 1122 1117		
	Dec.		1146			
4368	Mar.				1117	C
	June.	5083				370
	Sept.			1120 1123 1118		
	Dec.		1147			
4369	Mar.				1118	B
	June.	5084				371
	Sept.			1121 1124 1119		
	Dec.		1148			
4370	Mar.				1119	A G
	June.	5085				372
	Sept.		cclxxxviii	1122 1125 1120		
	Dec.		1149			
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.		A. D. Jan. 1st.
	Sept.						
	Dec.						
4371	Mar.				1120	F	
	June.	5086					373
	Sept.			1123 1126 1121			
	Dec.		1150				
4372	Mar.				1121	E	
	June.	5087					374
	Sept.			1124 1127 1122			
	Dec.		1151				
4373	Mar.				1122	D	
	June.	5088					375
	Sept.			1125 1128 1123			
	Dec.		1152				
4374	Mar.				1123	C B	
	June.	5089					376
	Sept.		cclxxxix	1126 1129 1124			
	Dec.		1153				
4375	Mar.				1124	A	
	June.	5090					377
	Sept.			1127 1130 1125			
	Dec.		1154				
4376	Mar.				1125	G	
	June.	5091					378
	Sept.			1128 1131 1126			
	Dec.		1155				
4377	Mar.				1126	F	
	June.	5092					379
	Sept.			1129 1132 1127			
	Dec.		1156				
4378	Mar.				1127	E D	
	June.	5093					380
	Sept.		ccxc	1130 1133 1128			
	Dec.		1157				
4379	Mar.				1128	C	
	June.	5094					381
	Sept.			1131 1134 1129			
	Dec.		1158				
4380	Mar.				1129	B	
	June.	5095					382
	Sept.			1132 1135 1130			
	Dec.		1159				
	Mar.						
	June.						

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
	Sept. Dec.					
4381	Mar. June. Sept. Dec.	5096	1160	1133 1136 1131	1130	A 383
4382	Mar. June Sept. Dec.	5097	ccxci 1161	1134 1137 1132	1131	G F 384
4383	Mar. June. Sept. Dec.	5098	1162	1135 1138 1133	1132	E 385
4384	Mar. June. Sept. Dec.	5099	1163	1136 1139 1134	1133	D 386
4385	Mar. June. Sept. Dec.	5100	1164	1137 1140 1135	1134	C 387
4386	Mar. June. Sept. Dec.	5101	ccxcii 1165	1138 1141 1136	1135	B A 388
4387	Mar. June. Sept. Dec.	5102	1166	1139 1142 1137	1136	G 389
4388	Mar. June. Sept. Dec.	5103	1167	1140 1143 1138	1137	F 390
4389	Mar. June. Sept. Dec.	5104	1168	1141 1144 1139	1138	E 391
4390	Mar. June. Sept. Dec.	5105	ccxciii 1169	1142 1145 1140	1139	D C 392
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.	
	Sept. Dec.						
4391	Mar. June. Sept. Dec.	5106	1170	1143 1146 1141	1140	393	B
4392	Mar. June. Sept. Dec.	5107	1171	1144 1147 1142	1141	394	A
4393	Mar. June. Sept. Dec.	5108	1172	1145 1148 1143	1142	395	G
4394	Mar. June. Sept. Dec.	5109	End of * Olympiads	1146 1149 1144	1143	396	F E
* 4395	Mar. June. Sept. Dec.	5110		1147 1150 1145	1144	397	D *
4396	Mar. June. Sept. Dec.	5111		1148 1151 1146	1145	398	C
4397	Mar. June. Sept. Dec.	5112		1149 1152 1147	1146	399	B
4398	Mar. June. Sept. Dec.	5113		1150 1153 1148	1147	400	A G
4399	Mar. June. Sept. Dec.	5114		1151 1154 1149	1148	401	F
4400	Mar. June, Sept. Dec.	5115		1152 1155 1150	1149	402	E
	Mar. June.						

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Quarters	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
	Sept. Dec.					
4401	Mar. June. Sept. Dec.	5116		1156 (1153, 1151)	1150	403 D
4402	Mar. June. Sept. Dec.	5117		1157 (1154, 1152)	1151	404 C B
4403	Mar. June. Sept. Dec.	5118		1158 (1155, 1153)	1152	405 A
4404	Mar. June. Sept. Dec.	5119		1159 (1156, 1154)	1153	406 G
4405	Mar. June. Sept. Dec.	5120	See	1160 (1157, 1155)	1154	407 F
4406	Mar. June. Sept. Dec.	5121	page	1161 (1158, 1156)	1155	408 E D
4407	Mar. June. Sept. Dec.	5122	128.	1162 (1159, 1157)	1156	409 C
4408	Mar. June. Sept. Dec.	5123		1163 (1160, 1158)	1157	410 B
4409	Mar. June. Sept. Dec.	5124		1164 (1161, 1159)	1158	411 A
4410	Mar. June. Sept. Dec.	5125		1165 (1162, 1160)	1159	412 G F
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
	Sept. Dec.					
4411	Mar. June. Sept. Dec.	5126		1163 1166 1161	1160	E 413
4412	Mar. June. Sept. Dec.	5127		1164 1167 1162	1161	D 414
4413	Mar. June. Sept. Dec.	5128		1165 1168 1163	1162	C 415
4414	Mar. June. Sept. Dec.	5129		1166 1169 1164	1163	B A 416
4415	Mar. June. Sept. Dec.	5130	See	1167 1170 1165	1164	G 417
4416	Mar. June. Sept. Dec.	5131	page	1168 1171 1166	1165	F 418
4417	Mar. June. Sept. Dec.	5132	128.	1169 1172 1167	1166	E 419
4418	Mar. June. Sept. Dec.	5133		1170 1173 1168	1167	D C 420
4419	Mar. June. Sept. Dec.	5134		1171 1174 1169	1168	B 421
4420	Mar. June. Sept.	5135		1172 1175 1170	1169	A 422
	Dec. Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
	Sept. Dec.					
4421	Mar. June. Sept. Dec.	5136		1176 (1173, 1171)	1170	G 423
4422	Mar. June. Sept. Dec.	5137		1177 (1174, 1172)	1171	F E 424
4423	Mar. June. Sept. Dec.	5138		1178 (1175, 1173)	1172	D 425
4424	Mar. June. Sept. Dec.	5139		1179 (1176, 1174)	1173	C 426
4425	Mar. June. Sept. Dec.	5140	See	1180 (1177, 1175)	1174	B 427
4426	Mar. June. Sept. Dec.	5141	page	1181 (1178, 1176)	1175	A G 428
4427	Mar. June. Sept. Dec.	5142	128.	1182 (1179, 1177)	1176	F 429
4428	Mar. June. Sept. Dec.	5143		1183 (1180, 1178)	1177	E 430
4429	Mar. June. Sept. Dec.	5144		1184 (1181, 1179)	1178	D 431
4430	Mar. June. Sept. Dec.	5145		1185 (1182, 1180)	1179	C B 432
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
	Sept. Dec.					
4431	Mar. June. Sept.	5146		1183 1186 1181	1180	A 433
4432	Dec. Mar. June. Sept.	5147		1184 1187 1182	1181	G 434
4433	Dec. Mar. June. Sept.	5148		1185 1188 1183	1182	F 435
4434	Dec. Mar. June. Sept.	5149		1186 1189 1184	1183	E D 436
4435	Dec. Mar. June. Sept.	5150	See	1187 1190 1185	1184	C 437
4436	Dec. Mar. June. Sept.	5151	Page	1188 1191 1186	1185	B 438
4437	Dec. Mar. June. Sept.	5152	128.	1189 1192 1187	1186	A 439
4438	Dec. Mar. June. Sept.	5153		1190 1193 1188	1187	G F 440
4439	Dec. Mar. June. Sept.	5154		1191 1194 1189	1188	E 441
4440	Dec. Mar. June, Sept.	5155		1192 1195 1190	1189	D 442
	Dec. Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
	Sept. Dec.					
4441	Mar. June. Sept. Dec.	5156		1193 1196 1191	1190	C 443
4442	Mar. June. Sept. Dec.	5157		1194 1197 1192	1191	B A 444
4443	Mar. June. Sept. Dec.	5158		1195 1198 1193	1192	G 445
4444	Mar. June. Sept. Dec.	5159		1196 1199 1194	1193	F 446
4445	Mar. June. Sept. Dec.	5160	See	1197 1200 1195	1194	E 447
4446	Mar. June. Sept. Dec.	5161	page	1198 1201 1196	1195	D C 448
4447	Mar. June. Sept. Dec.	5162	128.	1199 1202 1197	1196	B 449
4448	Mar. June. Sept. Dec.	5163		1200 1203 1198	1197	A 450
4449	Mar. June. Sept. Dec.	5164		1201 1204 1199	1198	G 451
4450	Mar. June. Sept.	5165		1202 1205 1200	1199	F E 452
	Dec. Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
	Sept.					
	Dec.					
4451	Mar.				1200	D
	June.	5166		1203 1206 1201		453
	Sept.					
	Dec.					
4452	Mar.				1201	C
	June.	5167		1204 1207 1202		454
	Sept.					
	Dec.					
4453	Mar.				1202	B
	June.	5168		1205 1208 1203		455
	Sept.					
	Dec.					
4454	Mar.				1203	A G
	June.	5169		1206 1209 1204		456
	Sept.					
	Dec.					
4455	Mar.		See		1204	F
	June.	5170		1207 1210 1205		457
	Sept.					
	Dec.					
4456	Mar.		page		1205	E
	June.	5171		1208 1211 1206		458
	Sept.					
	Dec.					
4457	Mar.		128.		1206	D
	June.	5172		1209 1212 1207		459
	Sept.					
	Dec.					
4458	Mar.				1207	C B
	June.	5173		1210 1213 1208		460
	Sept.					
	Dec.					
4459	Mar.				1208	A
	June.	5174		1211 1214 1209		461
	Sept.					
	Dec.					
4460	Mar.				1209	G
	June.	5175		1212 1215 1210		462
	Sept.					
	Dec.					
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
* 4461	Sept. Dec. Mar. June.	5176		1216 (1213, 1211)	1210	M ii L v D viii F 463 *
4462	Sept. Dec. Mar. June	5177		1217 (1214, 1212)	1211	E D 464
4463	Sept. Dec. Mar. June.	5178		1218 (1215, 1213)	1212	C 465
4464	Sept. Dec. Mar. June.	5179		1219 (1216, 1214)	1213	B 466
4465	Sept. Dec. Mar. June.	5180	See	1220 (1217, 1215)	1214	A 467
4466	Sept. Dec. Mar. June.	5181	page	1221 (1218, 1216)	1215	G F 468
4467	Sept. Dec. Mar. June.	5182	128.	1222 (1219, 1217)	1216	E 469
4468	Sept. Dec. Mar. June.	5183		1223 (1220, 1218)	1217	D 470
4469	Sept. Dec. Mar. June.	5184		1224 (1221, 1219)	1218	C 471
4470	Sept. Dec. Mar. June.	5185		1225 (1222, 1220)	1219	B A 472
	Sept. Dec. Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.	
	Sept. Dec.						
4471	Mar. June. Sept. Dec.	5186		1223 1226 1221	1220	473	G
4472	Mar. June. Sept. Dec.	5187		1224 1227 1222	1221	474	F
4473	Mar. June. Sept. Dec.	5188		1225 1228 1223	1222	475	E
4474	Mar. June. Sept. Dec.	5189		1226 1229 1224	1223	476	D C
4475	Mar. June. Sept. Dec.	5190	See	1227 1230 1225	1224	477	B
4476	Mar. June. Sept. Dec.	5191	page	1228 1231 1226	1225	478	A
4477	Mar. June. Sept. Dec.	5192	128.	1229 1232 1227	1226	479	G
4478	Mar. June. Sept. Dec.	5193		1230 1233 1228	1227	480	F E
4479	Mar. June. Sept. Dec.	5194		1231 1234 1229	1228	481	D
4480	Mar. June, Sept. Dec.	5195		1232 1235 1230	1229	482	C
	Mar. June.						

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Months	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
	Sept. Dec.				1230	B
4481	Mar. June. Sept. Dec.	5196		1233 1236 1231	1231	483 A G
4482	Mar. June. Sept. Dec.	5197		1234 1237 1232	1232	484 F
4483	Mar. June. Sept. Dec.	5198		1235 1238 1233	1233	485 E
4484	Mar. June. Sept. Dec.	5199	See	1236 1239 1234	1234	486 D
4485	Mar. June. Sept. Dec.	5200	page	1237 1240 1235	1235	487 C B
4486	Mar. June. Sept. Dec.	5201	128.	1238 1241 1236	1236	488 A
4487	Mar. June. Sept. Dec.	5202		1239 1242 1237	1237	489 G
4488	Mar. June. Sept. Dec.	5203		1240 1243 1238	1238	490 F
4489	Mar. June. Sept. Dec.	5204		1241 1244 1239	1239	491 E D
4490	Mar. June. Sept. Dec.	5205		1242 1245 1240		492
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.	
	Sept. Dec.						
4491	Mar. June. Sept. Dec.	5206		1243 1246 1241	1240	493	C
4492	Mar. June. Sept. Dec.	5207		1244 1247 1242	1241	494	B
4493	Mar. June. Sept. Dec.	5208		1245 1248 1243	1242	495	A
4494	Mar. June. Sept. Dec.	5209		1246 1249 1244	1243	496	G F
4495	Mar. June. Sept. Dec.	5210	See	1247 1250 1245	1244	497	E
4496	Mar. June. Sept. Dec.	5211	page	1248 1251 1246	1245	498	D
4497	Mar. June. Sept. Dec.	5212	128.	1249 1252 1247	1246	499	C
4498	Mar. June. Sept. Dec.	5213		1250 1253 1248	1247	500	B A
4499	Mar. June. Sept. Dec.	5214		1251 1254 1249	1248	501	G
4500	Mar. June. Sept. Dec.	5215		1252 1255 1250	1249	502	F
	Mar. June.						

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
	Sept. Dec.					
4501	Mar. June. Sept.	5216		1253 / 1256 / 1251	1250	E 503
4502	Dec. Mar. June Sept.	5217		1254 / 1257 / 1252	1251	D C 504
4503	Dec. Mar. June. Sept.	5218		1255 / 1258 / 1253	1252	B 505
4504	Dec. Mar. June. Sept.	5219		1256 / 1259 / 1254	1253	A 506
4505	Dec. Mar. June. Sept.	5220	See	1257 / 1260 / 1255	1254	G 507
4506	Dec. Mar. June. Sept.	5221	page	1258 / 1261 / 1256	1255	F E 508
4507	Dec. Mar. June. Sept.	5222	128.	1259 / 1262 / 1257	1256	D 509
4508	Dec. Mar. June. Sept.	5223		1260 / 1263 / 1258	1257	C 510
4509	Dec. Mar. June. Sept.	5224		1261 / 1264 / 1259	1258	B 511
4510	Dec. Mar. June. Sept.	5225		1262 / 1265 / 1260	1259	A G 512
	Dec. Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.	
4511	Sept. Dec. Mar. June.	5226		1263 1266 1261	1260	513	F
4512	Sept. Dec. Mar. June.	5227		1264 1267 1262	1261	514	E
4513	Sept. Dec. Mar. June.	5228		1265 1268 1263	1262	515	D
4514	Sept. Dec. Mar. June.	5229		1266 1269 1264	1263	516	C B
4515	Sept. Dec. Mar. June.	5230	See	1267 1270 1265	1264	517	A
4516	Sept. Dec. Mar. June.	5231	page	1268 1271 1266	1265	518	G
4517	Sept. Dec. Mar. June.	5232	128.	1269 1272 1267	1266	519	F
4518	Sept. Dec. Mar. June.	5233		1270 1273 1268	1267	520	E D
4519	Sept. Dec. Mar. June.	5234		1271 1274 1269	1268	521	C
4520	Sept. Dec. Mar. June,	5235		1272 1275 1270	1269	522	B
	Sept. Dec. Mar. June.						

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
	Sept. Dec.					
4521	Mar. June. Sept. Dec.	5236		1273 1276 1271	1270	A 523
4522	Mar. June. Sept. Dec.	5237		1274 1277 1272	1271	G F 524
4523	Mar. June. Sept. Dec.	5238		1275 1278 1273	1272	E 525
4524	Mar. June. Sept. Dec.	5239		1276 1279 1274	1273	D 526
4525	Mar. June. Sept. Dec.	5240	See	1277 1280 1275	1274	C 527
4526	Mar. June. Sept. Dec.	5241	page	1278 1281 1276	1275	B A 528
4527	Mar. June. Sept. Dec.	5242	128.	1279 1282 1277	1276	G 529
4528	Mar. June. Sept. Dec.	5243		1280 1283 1278	1277	F 530
4529	Mar. June. Sept. Dec.	5244		1281 1284 1279	1278	E 531
* 4530	Mar. June. Sept.	5245		1282 1285 1280	1279	D C 532 *
	Dec. Mar. June.					

HARMONIZED SCALE OF TIME.

	A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.	
		Sept. Dec.						
*	4531	Mar. June. Sept.	5246		1283 1286 1281	1280	M xv L xviii D ii B 533	*
	4532	Dec. Mar. June. Sept.	5247		1284 1287 1282	1281	A 534	
	4533	Dec. Mar. June. Sept.	5248		1285 1288 1283	1282	G 535	
	4534	Dec. Mar. June. Sept.	5249		1286 1289 1284	1283	F E 536	
	4535	Dec. Mar. June. Sept.	5250	See	1287 1290 1285	1284	D 537	
	4536	Dec. Mar. June. Sept.	5251	page	1288 1291 1286	1285	C 538	
	4537	Dec. Mar. June. Sept.	5252	128.	1289 1292 1287	1286	B 539	
	4538	Dec. Mar. June. Sept.	5253		1290 1293 1288	1287	A G 540	
	4539	Dec. Mar. June. Sept.	5254		1291 1294 1289	1288	F 541	
	4540	Dec. Mar. June. Sept.	5255		1292 1295 1290	1289	E 542	
		Dec. Mar. June.						

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
	Sept. Dec.					
4541	Mar. June. Sept. Dec.	5256		1293 1296 1291	1290	M vi L ix D xii D 543
4542	Mar. June. Sept. Dec.	5257		1294 1297 1292	1291	C B 544
4543	Mar. June. Sept. Dec.	5258		1295 1298 1293	1292	A 545
4544	Mar. June. Sept. Dec.	5259		1296 1299 1294	1293	G 546
4545	Mar. June. Sept. Dec.	5260	See	1297 1300 1295	1294	F 547
4546	Mar. June. Sept. Dec.	5261	page	1298 1301 1296	1295	E D 548
4547	Mar. June. Sept. Dec.	5262	128.	1299 1302 1297	1296	C 549
4548	Mar. June. Sept. Dec.	5263		1300 1303 1298	1297	B 550
4549	Mar. June. Sept. Dec.	5264		1301 1304 1299	1298	A 551
4550	Mar. June. Sept. Dec.	5265		1302 1305 1300	1299	G F 552
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
4551	Mar. June. Sept. Dec.	5266		1303 1306 1301	1300	M xvi L xix D iii E 553
4552	Mar. June. Sept. Dec.	5267		1304 1307 1302	1301	D 554
4553	Mar. June. Sept. Dec.	5268		1305 1308 1303	1302	C 555
4554	Mar. June. Sept. Dec.	5269		1306 1309 1304	1303	B A 556
4555	Mar. June. Sept. Dec.	5270	See	1307 1310 1305	1304	G 557
4556	Mar. June. Sept. Dec.	5271	page	1308 1311 1306	1305	F 558
4557	Mar. June. Sept. Dec.	5272	128.	1309 1312 1307	1306	E 559
4558	Mar. June, Sept. Dec.	5273		1310 1313 1308	1307	D C 560
4559	Mar. June. Sept. Dec.	5274		1311 1314 1309	1308	B 561
4560	Mar. June, Sept. Dec.	5275		1312 1315 1310	1309	A 562
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
	Sept. Dec.					
4561	Mar. June. Sept. Dec.	5276		1313 1316 1311	1310	M vii L x D xiii G 563
4562	Mar. June. Sept. Dec.	5277		1314 1317 1312	1311	F E 564
4563	Mar. June. Sept. Dec.	5278		1315 1318 1313	1312	D 565
4564	Mar. June. Sept. Dec.	5279		1316 1319 1314	1313	C 566
4565	Mar. June. Sept. Dec.	5280	See	1317 1320 1315	1314	B 567
4566	Mar. June. Sept. Dec.	5281	page	1318 1321 1316	1315	A G 568
4567	Mar. June. Sept. Dec.	5282	128.	1319 1322 1317	1316	F 569
4568	Mar. June. Sept. Dec.	5283		1320 1323 1318	1317	E 570
4569	Mar. June. Sept. Dec.	5284		1321 1324 1319	1318	D 571
4570	Mar. June. Sept. Dec.	5285		1322 1325 1320	1319	C B 572
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
4571	Mar. June. Sept. Dec.	5286		1323 1326 1321	1320	M xvii A L i D iv 573
4572	Mar. June. Sept. Dec.	5287		1324 1327 1322	1321	G 574
4573	Mar. June. Sept. Dec.	5288		1325 1328 1323	1322	F 575
4574	Mar. June. Sept. Dec.	5289		1326 1329 1324	1323	E D 576
4575	Mar. June. Sept. Dec.	5290	See	1327 1330 1325	1324	C 577
4576	Mar. June. Sept. Dec.	5291	page	1328 1331 1326	1325	B 578
4577	Mar. June. Sept. Dec.	5292	128.	1329 1332 1327	1326	A 579
4578	Mar. June. Sept. Dec.	5293		1330 1333 1328	1327	G F 580
4579	Mar. June. Sept. Dec.	5294		1331 1334 1329	1328	E 581
4580	Mar. June. Sept. Dec.	5295		1332 1335 1330	1329	D 582
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
4581	Mar. June. Sept. Dec.	5296		1333 1336 1331	1330	M viii L xi D xiv C 583
4582	Mar. June Sept. Dec.	5297		1334 1337 1332	1331	B A 584
4583	Mar. June. Sept. Dec.	5298		1335 1338 1333	1332	G 585
4584	Mar. June. Sept. Dec.	5299		1336 1339 1334	1333	F 586
4585	Mar. June. Sept. Dec.	5300	See	1337 1340 1335	1334	E 587
4586	Mar. June. Sept. Dec.	5301	page	1338 1341 1336	1335	D C 588
4587	Mar. June. Sept. Dec.	5302	128.	1339 1342 1337	1336	B 589
4588	Mar. June. Sept. Dec.	5303		1340 1343 1338	1337	A 590
4589	Mar. June. Sept. Dec.	5304		1341 1344 1339	1338	G 591
4590	Mar. June. Sept. Dec.	5305		1342 1345 1340	1339	F E 592
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
	Sept. Dec.					
4591	Mar. June. Sept. Dec.	5306		1343 1346 1341	1340	M xviii D L ii D v 593
4592	Mar. June. Sept. Dec.	5307		1344 1347 1342	1341	C 594
4593	Mar. June. Sept. Dec.	5308		1345 1348 1343	1342	B 595
4594	Mar. June. Sept. Dec.	5309		1346 1349 1344	1343	A G 596
4595	Mar. June. Sept. Dec.	5310	See	1347 1350 1345	1344	F 597
4596	Mar. June. Sept. Dec.	5311	page	1348 1351 1346	1345	E 598
4597	Mar. June. Sept. Dec.	5312	128.	1349 1352 1347	1346	D 599
4598	Mar. June. Sept. Dec.	5313		1350 1353 1348	1347	C B 600
4599	Mar. June. Sept. Dec.	5314		1351 1354 1349	1348	A 601
4600	Mar. June, Sept. Dec.	5315		1352 1355 1350	1349	G 602
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
	Sept. Dec.					
4601	Mar. June. Sept. Dec.	5316		1353 1356 1351	1350	M ix L xii D xv F 603
4602	Mar. June. Sept. Dec.	5317		1354 1357 1352	1351	E D 604
4603	Mar. June. Sept. Dec.	5318		1355 1358 1353	1352	C 605
4604	Mar. June. Sept. Dec.	5319		1356 1359 1354	1353	B 606
4605	Mar. June. Sept. Dec.	5320	See	1357 1360 1355	1354	A 607
4606	Mar. June. Sept. Dec.	5321	page	1358 1361 1356	1355	G F 608
4607	Mar. June. Sept. Dec.	5322	128.	1359 1362 1357	1356	E 609
4608	Mar. June. Sept. Dec.	5323		1360 1363 1358	1357	D 610
4609	Mar. June. Sept. Dec.	5324		1361 1364 1359	1358	C 611
4610	Mar. June. Sept. Dec.	5325		1362 1365 1360	1359	B A 612
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
	Sept. Dec.					
4611	Mar. June. Sept. Dec.	5326		1363 1366 1361	1360	M-xix L iii D vi G 613
4612	Mar. June. Sept. Dec.	5327		1364 1367 1362	1361	F 614
4613	Mar. June. Sept. Dec.	5328		1365 1368 1363	1362	E 615
4614	Mar. June. Sept. Dec.	5329		1366 1369 1364	1363	D C 616
4615	Mar. June. Sept. Dec.	5330	See	1367 1370 1365	1364	B 617
4616	Mar. June. Sept. Dec.	5331	page	1368 1371 1366	1365	A 618
4617	Mar. June. Sept. Dec.	5332	128.	1369 1372 1367	1366	G 619
4618	Mar. June. Sept. Dec.	5333		1370 1373 1368	1367	F E 620
4619	Mar. June. Sept. Dec.	5334		1371 1374 1369	1368	D 621
4620	Mar. June. Sept.	5335		1372 1375 1370	1369	C 622
	Dec. Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
	Sept. Dec.					
4621	Mar. June. Sept. Dec.	5336		1373 1376 1371	1370	M x L xiii D xvi B 623
4622	Mar. June. Sept. Dec.	5337		1374 1377 1372	1371	A G 624
4623	Mar. June. Sept. Dec.	5338		1375 1378 1373	1372	F 625
4624	Mar. June. Sept. Dec.	5339		1376 1379 1374	1373	E 626
4625	Mar. June. Sept. Dec.	5340	See	1377 1380 1375	1374	D 627
4626	Mar. June. Sept. Dec.	5341	page	1378 1381 1376	1375	C B 628
4627	Mar. June. Sept. Dec.	5342	128.	1379 1382 1377	1376	A 629
4628	Mar. June. Sept. Dec.	5343		1380 1383 1378	1377	G 630
4629	Mar. June. Sept. Dec.	5344		1381 1384 1379	1378	F 631
4630	Mar. June. Sept. Dec.	5345		1382 1385 1380	1379	E D 632
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
	Sept. Dec.					
4631	Mar. June. Sept. Dec.	5346		1383 1386 1381	1380	M i C L iv D vii 633
4632	Mar. June. Sept. Dec.	5347		1384 1387 1382	1381	B 634
4633	Mar. June. Sept. Dec.	5348		1385 1388 1383	1382	A 635
4634	Mar. June. Sept. Dec.	5349		1386 1389 1384	1383	G F 636
4635	Mar. June. Sept. Dec.	5350	See	1387 1390 1385	1384	E 637
4636	Mar. June. Sept. Dec.	5351	page	1388 1391 1386	1385	D 638
4637	Mar. June. Sept. Dec.	5352	128.	1389 1392 1387	1386	C 639
4638	Mar. June. Sept. Dec.	5353		1390 1393 1388	1387	B A 640
4639	Mar. June. Sept. Dec.	5354		1391 1394 1389	1388	G 641
4640	Mar. June, Sept.	5355		1392 1395 1390	1389	F 642
	Dec. Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	Olymp. July.	A. U. C. Apr. 21st.	Nab. Feb. 26	B. C. Jan. 1st.
3252	Sept. Dec. Mar. June. Sept.	3967	31	4 7 2	1	747
☞		*742*	*years*	*taken out.*	742 y's. 182 ± d's.	☞
3995	Sept. Dec. Mar. June.	4710	774 [2]	747 750 745 28 27	Aug. 29 24 745	42 F 28 4 27 6
A Ω 3996	Sept. Dec. Mar. June.	4711	775 [3]	748 751 746 29 28	25 746	43 E 29 3 28 7
3997	Sept. Dec. Mar. June.	4712	776 [4]	749 752 747 30 29	26 747	44 D 30 2 29 8
3998	Sept. Dec. Mar. June.	M xiv L xvii D i 4713	cxcv 777 [1]	750 753 748 31 30	27 748	45 C 31 1 B. C. 30 9
3999	Sept. Dec. Mar. June.	4714	778 [2]	751 754 749 32 31	28 749	46 B 32 1 A. D. 31 10
4000	Sept. Dec. Mar. June. Sept.	4715	779 [3]	752 755 750 33 32	29 750	47 A 2 11
☞		*1890*	*years*	*taken*	*out.*	☞
5891	Sept. Dec. Mar. June. Sept. Dec. Mar. June.	M vii L x D xiii 6606	dclxvii 2670 [2]	2643 2646 2641	2641	A 1893 O. S. C

Left margin: 742 ☞ yrs. — Dec. ☞ 25 — 1102 Days — Jn. ☞ 1st — 1890 ☞ yrs.

Right margin: 742 ☞ yrs. — Dec. ☞ 25 — 1102 Days — Jn. ☞ 1st — 1890 ☞ yrs.

HARMONIZED.

Chronological Eras and Cycles

FOR

1893 A. D.

Vide Official American Nautical Almanac.

CHRONOLOGICAL ERAS.

The year 1893, which comprises tho latter part of the 117th and the beginning of the 118th year of the independence of the United States of America, corresponds to—

The year **5891-2*** A. M. on the True Scale of all past time—the year 5892 commencing at autumnal equinox September 22d for Solar time, and on September 11th for Lunar time; and to—

The year 6606* of the Julian Period;

The year 7401-7402 of the Byzantine era, the year 7402 commencing on September 1st;

The year 5653-54 of the Jewish era, the year 5654 commencing on September 11th, or, more exactly, at sunset on September 10th;

The year 2646* since the foundation of Rome, according to VARRO;

The year 2641* since the beginning of the era of NABONASSAR, which has been assigned to Wednesday, the 26th of February of the 3967th year of the Julian Period; corresponding, in the notation of chronologists, to the 747th; and, in the notation of astronomers, to the 746th year B. C. Common †;

The year 2670 of the Olympiads, (or the second year of the 668th Olympiad) commencing in July, 1893, if we fix the era of the Olympiads at 776½ years B. C., or near the beginning of July of the year 3937 of the Julian Period ‡;

The year 2229-30 of Alexander's accession, 2230 commencing in July of 1893 A. D.;

The year 2205 of the Grecian era, or the era of the Seleucidæ;

The year 1609 of the era of DIOCLETIAN;

The year 2553 of the Japanese era and to the 26th year of the period entitled "Meiji."

The year 1311 of the Mohammedan era, or the era of the Hegira, also begins on the 15th day of July, 1893.

The first day of January of the year 1893 is the 2,412,465th day since the commencement of the Julian Period, according to the Nautical Almanac, but *we* make it to be one greater to allow for Joshua's LONG DAY (47⅓ hours duration. See Study No. Two, Our Race Series.)

CHRONOLOGICAL CYCLES.

Dominical Letter . . .	A	Solar Cycle	26
Epact	12	Roman Indiction . . .	6
Lunar Cycle or Golden Number	13	Julian Period	6606

* To verify these against our own work see last line of General Table of Harmonized Scale, page 153 of Study No. Ten, Our Race Series.

† The American Nautical Almanac gives preference to the astronomical date 2640. We, as chronologists, give preference to the chronological one, 2641.

‡ This agrees with the American Nautical Almanac, as we place the beginning of the Olympiads chronologically one year earlier than they do, as all chronologists of note are now agreed upon.

HARMONIZED.

Chronological Eras and Cycles

FOR

1894 A. D.

Vide Official American Nautical Almanac.

CHRONOLOGICAL ERAS.

The year 1894, which comprises the latter part of the 118th and the beginning of the 119th year of the independence of the United States of America, corresponds to—

The year **5892- 3*** A. M. on the True Scale of all past time—the year 5893 commencing at autumnal equinox September 23d for Solar time, and on September 30th-October 1st for Lunar time; and to—

The year 6607* of the Julian Period;

The year 7402-7403 of the Byzantine era, the year 7403 commencing on September 1st;

The year 5654-55 of the Jewish era, the year 5655 commencing on October 1st, or, more exactly, at sunset on September 30th;

The year 2647* since the foundation of Rome, according to VARRO;

The year 2642* since the beginning of the era of NABONASSAR, which has been assigned to Wednesday, the 26th of February of the 3967th year of the Julian Period; corresponding, in the notation of chronologists, to the 747th; and, in the notation of astronomers, to the 746th year B. C. Common †;

The year 2671 of the Olympiads, (or the third year of the 668th Olympiad) commencing in July, 1894, if we fix the era of the Olympiads at 776½ years B. C., or near the beginning of July of the year 3937 of the Julian Period ‡;

The year 2230-31 of Alexander's accession, 2231 commencing in July of 1894 A. D.;

The year 2206 of the Grecian era, or the era of the Seleucidæ;

The year 1610 of the era of DIOCLETIAN;

The year 2554 of the Japanese era and to the 27th year of the period entitled "Meiji."

The year 1312 of the Mohammedan era, or the era of the Hegira, also begins on the 5th day of July, 1894.

The first day of January of the year 1894 is the 2,412,830th day since the commencement of the Julian Period, according to the Nautical Almanac, but *we* make it to be one greater to allow for Joshua's LONG DAY (47⅓ hours duration. See Study No. Two, Our Race Series.)

CHRONOLOGICAL CYCLES.

Dominical Letter	G	Solar Cycle	27
Epact	23	Roman Indiction	7
Lunar Cycle or Golden Number	14	Julian Period	6607

* To verify these against our own work see last line of General Table of Harmonized Scale, page 153 of Study No. Ten, Our Race Series.

† The American Nautical Almanac gives preference to the astronomical date 2641. We, as chronologists, give preference to the chronological one, 2642.

‡ This agrees with the American Nautical Almanac, as we place the beginning of the Olympiads chronologically one year earlier than they do, as all chronologists of note are now agreed upon.

HARMONIZED.

Chronological Eras and Cycles

FOR

1895 A. D.

Vide Official American Nautical Almanac.

CHRONOLOGICAL ERAS.

The year 1895, which comprises the latter part of the 119th and the beginning of the 120th year of the independence of the United States of America, corresponds to—

The year **5893-4*** A. M. on the True Scale of all past time—the year 5894 commencing at autumnal equinox September 23d for Solar time, and on September 19th for Lunar time; and to—

The year 6608* of the Julian Period;

The year 7403-7404 of the Byzantine era, the year 7404 commencing on September 1st;

The year 5655-56 of the Jewish era, the year 5656 commencing on September 19th, or, more exactly, at sunset on September 18th;

The year 2648* since the foundation of Rome, according to VARRO;

The year 2643* since the beginning of the era of NABONASSAR, which has been assigned to Wednesday, the 26th of February of the 3967th year of the Julian Period; corresponding, in the notation of chronologists, to the 747th; and, in the notation of astronomers, to the 746th year B. C. Common †;

The year 2672 of the Olympiads, (or the fourth year of the 668th Olympiad) commencing in July, 1895, if we fix the era of the Olympiads at 776½ years B. C., or near the beginning of July of the year 3937 of the Julian Period ‡;

The year 2231-32 of Alexander's accession, 2232 commencing in July of 1895 A. D.;

The year 2207 of the Grecian era, or the era of the Seleucidæ;

The year 1611 of the era of DIOCLETIAN;

The year 2555 of the Japanese era and to the 28th year of the period entitled "Meiji."

The year 1313 of the Mohammedan era, or the era of the Hegira, also begins on the 24th day of June, 1895.

The first day of January of the year 1895 is the 2,413,195th day since the commencement of the Julian Period, according to the Nautical Almanac, but *we* make it to be one greater to allow for Joshua's LONG DAY (47⅓ hours duration. See Study No. Two, Our Race Series.)

CHRONOLOGICAL CYCLES.

Dominical Letter	F	Solar Cycle	28
Epact	4	Roman Indiction	8
Lunar Cycle or Golden Number	15	Julian Period	6608

* To verify these against our own work see last line of General Table of Harmonized Scale, page 153 of Study No. Ten, Our Race Series.

† The American Nautical Almanac gives preference to the astronomical date 2642. We, as chronologists, give preference to the chronological one, 2643.

‡ This agrees with the American Nautical Almanac, as we place the beginning of the Olympiads chronologically one year earlier than they do, as all chronologists of note are now agreed upon.

HARMONIZED.

Chronological Eras and Cycles

FOR

1896 A. D.

Vide Official American Nautical Almanac.

CHRONOLOGICAL ERAS.

The year 1896, which comprises the latter part of the 120th and the beginning of the 121st year of the independence of the United States of America, corresponds to—

The year **5894**- **5*** A. M. on the True Scale of all past time—the year 5895 commencing at autumnal equinox September 22d for Solar time, and on September 18th for Lunar time; and to—

The year 6609* of the Julian Period;

The year 7404–7405 of the Byzantine era, the year 7405 commencing on September 1st;

The year 5656-57 of the Jewish era, the year 5657 commencing on September 18th, or, more exactly, at sunset on September 17th;

The year 2649* since the foundation of Rome, according to VARRO;

The year 2644* since the beginning of the era of NABONASSAR, which has been assigned to Wednesday, the 26th of February of the 3967th year of the Julian Period; corresponding, in the notation of chronologists, to the 747th; and, in the notation of astronomers, to the 746th year B. C. Common †;

The year 2673 of the Olympiads, (or the first year of the 669th Olympiad) commencing in July, 1896, if we fix the era of the Olympiads at 776½ years B. C., or near the beginning of July of the year 3937 of the Julian Period ‡;

The year 2232-33 of Alexander's accession, 2233 commencing in July of 1896 A. D.;

The year 2208 of the Grecian era, or the era of the Seleucidæ;

The year 1612 of the era of DIOCLETIAN;

The year 2556 of the Japanese era and to the 29th year of the period entitled "Meiji."

The year 1314 of the Mohammedan era, or the era of the Hegira, also begins on the 12th day of June, 1896.

The first day of January of the year 1896 is the 2,413,560th day since the commencement of the Julian Period, according to the Nautical Almanac, but *we* make it to be one greater to allow for Joshua's LONG DAY (47⅓ hours duration. See Study No. Two, Our Race Series.)

CHRONOLOGICAL CYCLES.

Dominical Letter	E D	Solar Cycle	1
Epact	15	Roman Indiction	9
Lunar Cycle or Golden Number	16	Julian Period	6609

* To verify these against our own work see last line of General Table of Harmonized Scale, page 153 of Study No. Ten, Our Race Series.

† The American Nautical Almanac gives preference to the astronomical date 2643. We, as chronologists, give preference to the chronological one, 2644.

‡ This agrees with the American Nautical Almanac, as we place the beginning of the Olympiads chronologically one year earlier than they do, as all chronologists of note are now agreed upon,

The Ancient Year of OUR RACE. (Civil.)

Months. Sacred	Months. Civil	Month.	English Month Approximate.	Festivals.	Seasons and Productions.
vii.	1	Tisri, or Ethanim. 30 days. I Kings viii. 2. II Ch. v. 3.	Sept.-Oct.	1, Feast of Trumpets. 3, Death of Gedeliah. 10, Day of Atonement. 15, Tabernacles. First fruits, wine, oil. Lev. xxiii. 39. 23, Feast of the Law.	Former or early rains begin. Joel ii. 23. Ploughing and sowing begin.
viii.	2	Bul. Rain. 29 days. I Kings vi. 38.	Oct.-Nov.		Rain continues. Wheat and barley sown. Vintage in Palestine.
ix.	3	Chisleu. 30 days. Neh. i. 1.	Nov.-Dec.	25, Feast of Dedication. I Macc. iv. 52-39.	Winter begins. Snow on the mountains.
x.	4	Thebeth. 29 days. Esth. ii. 16.	Dec.-Jan.	10, Siege of Jerusalem.	Coldest month. Hail and snow. Josh. x. 11.
xi.	5	Shebat. 30 days. Zech. i. 7.	Jan.-Feb.		Growing warmer.
xii.	6	Adar. 29 days. Esth. iii. 7; ix. 27. I Macc. vii. 43.	Feb.-March.	14, 15, Feast of Purim. Last day of year.	Thunder and hail frequent. Almond tree blossoms.

The Ancient Year of OUR RACE. (Sacred.)

i.	7	Abib, or Nisan. (Green ears.) 30 days. Exod. xii. 2.	Mar.-April.	14, Preparation day. 15, Passover. Day after Sabbath, the Feast of First Fruits.	Fall of latter rain (Spring). Deut. xi. 14. Floods. Josh. iii. 14. Barley ripe at Jericho. Wheat partly in the ear.
ii.	8	Zif (Blossoms). 29 days. I Kings vi. 1.	Apr.-May.	14, 15, Second Passover. Num. ix. 10, 11. 10, Trans. of Elijah.	Barley harvest general. Ruth i. 22. Wheat ripens.
iii.	9	Sivan. 30 days. Esth. viii. 9.	May-June.	Pentecost, or Feast of Weeks. Fast of Esther.	Wheat harvest. Summer begins. No rain from April to September. I Sam. xii. 17.
iv.	10	Tammuz. 29 days. Zech. viii. 19.	June-July.	17, Continual Sacrifice ceased.	Heat increases. First ripe grapes. Num. xiii. 20.
v.	11	Ab. 30 days. Ezra vii. 9.	July-Aug.	9, Destruction of Temple. 15, Little Festival.	Streams dry up. Heat intense. Vintage. Lev. xxvi. 5.
vi.	12	Elul. 29 days. Neh. vi. 15.	Aug.-Sept.	17, Expulsion of the Greeks. 25, Dedication of Walls.	Heat still intense. II Kings iv. 19, 20. Grape harvest general. Num. xiii. 23.
13 Intercalary Month.		Ve-Adar. 34, 35 days.	Aug.-Sept.	No Feasts or Fasts.	"Many days" necessary to float Lunar onto Solar time, "after 3 full years," etc.

[Adapted from McClear's "Class-book of Old Test. History."]

5654. Jewish. = 5892 Anno Mundi, Ancient Hebrew = 1893–4. Common A. D.

Being the 4171st Year of the Ancient Hebrew Luni-Solar Cycle.

Month	Day	CIVIL YEAR.	No. of Month. Civil.	No. of Month. Sacred.	Day of Week.	1893.	
Tishri	1	New Year's Day. Lunar Phasis-day.*	1	vii.	Sun.-Mon.	Sept.	10–11.
	3	Fast of Gedaliah.			Tue.-Wed.		12–13.
	10	Atonement, Yom Kippur.			Tue.-Wed.		19–20.
	15	First Day of Tabernacles (**Succoth.**†)			Sun.-Mon.		24–25.
	21	Hoshannah-Rabbah.			Sat.-Sun.	Sep.	30–Oct. 1.
	22	Sh'mini-Atseres.			Sun.-Mon.	Oct.	1– 2.
	23	Simchas Torah.			Mon.-Tue.		2– 3.
Chesvan	1	Rosh-Chodesh.	2	viii.	Tue.-Wed.		10–11.
Kisleu	1	Rosh-Chodesh.	3	ix.	Thu.-Fri.	Nov.	9–10.
	25	First day of Chanukah.			Sun.-Mon.	Dec.	3– 4.
Tibet	1	Rosh-Chodesh.	4	x.	Sat.-Sun.		9–10.
	10	Fast of Thebet.	5	xi.	Mon.-Tue.		18–19.
						1894.	
Shebet	1	Rosh-Chodesh.			Sun.-Mon.	Jan.	7– 8.
Adar	1	Rosh-Chodesh.	6	xii.	Tue.-Wed.	Feb.	6– 7.
2-Adar	1	Rosh-Chodesh.	Modern Intercalary Month in the wrong place.		Thu.-Fri.	Mar.	8– 9.
	13	Fast of Esther. } These fasts and feasts are misplaced by modern Jews, they being in Adar and Sivan.			Tue.-Wed.		20–21.
	14	Purim, 1st day.			Wed.-Thu.		21–22.
	15	Purim, 2d day.			Thu.-Fri.		22–23.

Nisan	1	Rosh-Chodesh.	7	i.	Fri.-Sat.	April	**6- 7.**
	10	Day of Selection.			Sun.-Mon.		**15-16.**
	14	Day of Preparation.			Thu.-Fri.		**19-20.**
	15	First day of Passover.			Fri.-Sat.		**20-21.**
Jiar	1	Rosh-Chodesh.	8	ii.	Sun.-Mon.	May	**6- 7.**
	18	Lag-B'Omer.			Wed.-Thu.		**23-24.**
Sivan	1	Rosh-Chodesh.	9	iii.	Thu.-Fri.	June	**4- 5.**
	6	First day of Pentecost.			Sat.-Sun.		**9-10.**
Tammuz	1	Rosh-Chodesh.	10	iv.	Wed.-Thu.	July	**4- 5.**
	17	Fast of Tammuz,			Fri.-Sat.		20-21.
		but observed the next day, i. e.			Sat.-Sun.		**21-22.**
Av (*Ab*)	1	Rosh-Chodesh.	11	v.	Thu.-Fri.	Aug.	**2- 3.**
	9	Fast of Av,			Fri.-Sat.		**10-11.**
		but observed the next day, i. e.			Sat.-Sun.		**11-12.**
Elul		Rosh-Chodesh.	12	vi.	Sat.-Sun.	Sept.	**1- 2.**

* Actual new moon 19 hours, 4 minutes and 42 seconds AFTER Greenwich astronomical mean noon of September 9th (so called), Hebrew *sunset* beginning of the day (1st of Tishri) being 2 hours, 21 minutes and 20 seconds earlier than the Greenwich sunset of that day and falling at *our* modern Sunday, 6 P. M., of September 10th, 1893 A. D. (Washington time being 5 hours, 8 minutes and 12 seconds *slower* than Greenwich).

† That is, Feast of Booths, of the Dwellers in Booths, i. e. of the SCOTS! Scythians, Syrians, *Wanderers*, not only of the wandering Jews (all honor to them!) but of the Beth Kymry (who will go with them) also "wanderers" still, for a Syrian am I also, as all my fathers were, and you, too, O reader, are likewise of Arcadia, if so be you be of "Israel indeed," the which God grant unto you!

C. A. L. T.

The Hebrew (Lunar) Months.

[Autumnal Equinox, New Moon, The *Civil* " Revolution of the year."]

Civil	Sacred	Length	Names	Agreement
1	vii	30	Tisri, Tishri Enthanim,	Sept.-Oct.
2	viii	29	Marchesvan, Bul,	Oct.-Nov.
3	ix	30	Casleu, Kisleu, Chisleu,	Nov.-Dec.
4	x	29	Tebeth,	Dec.-Jan.
5	xi	30	Shebat,	Jan.-Feb.
6	xii	29	Adar,	Feb.-Mar.
[Vernal Equinox, New Moon, The *Sacred* " Beginning of Months."]				
7	i	30	Nisan, Abib,	Mar.-Apr.
8	ii	29	Jiar, Zif,	Apr.-May.
9	iii	30	Sivan,	May-June.
10	iv	29	Tamus, Panemus,	June-July.
11	v	30	Ab. Lous,	July-Aug.
12	vi	29	Elul,	Aug.-Sept.
[Intercalary, once in *Three* years, " Days," " The end of days," " Many days," etc.]				
13	—	34 (35 on 9th year)	Ve-Adar,	Aug.-Sept.

N. B. At the end of every 3d Cycle of 15 years (*i. e.* at the end of a 45th year) they dropped 1 week (7 days) out of Veadar, making it 27 days instead of 34. This rectified their agreement with the true Solar measure, save a small remaining fraction which grew into another week at about every 1260th Eclipse! A careful Chronological analysis of the dates recorded in the Scriptures shows that all of their intercalations were accurately made, any particular test resulting as did our Flood Calculation. (See page 180.)

THE ANCIENT HEBREW

LUNI-SOLAR CYCLE.

1722 A. M. to 6221 A. M.

The following complete expression of the ancient Hebrew Luni-Solar Cycle, (pages 167-181), with its accompanying tabulation of the corresponding years upon the A. M. scale (pages 183-202) is an extension of those found upon pages 72-74, Study Number Six; its superior advantage being that it shows at a glance, and without any calculation whatsoever, the *Days of the Week* corresponding to those of every month of each year since its commencement in 1722 A. M., up to the year 6221 A. M. inclusive.

For it we and our readers are indebted to the laborious patience of Frank U. Downing, Esq., of Columbus, Ga., an able and earnest coadjutor in this effort to lead Our Race back to the WORD of the God of their own ancestors,—the Only True God!—with a view to *demonstrating* that the Holy Scriptures should be taken literally, "as written and for the purpose written."

This Solar Cycle of fifteen years appears to have succeeded that of the Ante-Diluvians at the beginning of 1722 A. M., 360 years before Abraham's Call. It is so perfect as to supply the days of the week for all the Biblical dates from its commence-

ment, and it gives the dates of the old Sabbath days or Saturdays up to the present time.

The months have thirty and twenty-nine days alternately. The thirteenth or intercalary month at the end of each third year, has thirty-four days, except the middle intercalary period, Table I (ix.), which has thirty-five days. But at the end of every third cycle (i. e. at the end of every forty-fifth year ⊙), one week, or seven days, was dropped from the intercalary period. The days extend from sunset to sunset, and all the years are Civil ones, the first Civil month being the seventh Sacred month. In using this cycle for Biblical purposes, the seventh civil month (Nisan or Abib) must be called the first month of the year (Ex. xii. 2). But for convenience, and in order to furnish an unbroken sequence of time from The Creation, dates should be primarily fixed on the civil calendar.

By means of this all the days of the week (and in fact all of the calendric elements) of EVERY DATE GIVEN IN THE BIBLE* may be found by any one as easily as they would find Thursday to be the week day of October 25, 1866 A.D., if they had an almanac of that year. It *is*, in fact, a serial almanac of the fifteen successive years which form this cycle which repeats itself down the ages, together with such a tabulated arrangement of all the A. M. years involved, as shall show their several positions upon the cycle itself.

We wish to make this matter so "plain upon the tables that he may run that readeth it"—and explain it to his fellows. Turn therefore to page 85

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* *i. e.* Since the commencement of the Cycle in 1722 A. M.!

of the Harmonized Scale of Time, Study Number Ten. Note the year 3963 A. M. marked by a † upon the margin. It is the year in which Herod captured the city of Jerusalem, on the Fast day, of the third sacred month, of Sivan, which Fast, Esther's, fell upon the 20th, 21st and 22d days of the month (Josephus Antiq. xiv. 16.) To determine the almanac of that year turn to the Table of Years (pages 183 to 202) and find it (3963 A. M.) upon page 192, line vii., which as seen in the margin refers to the vii:th year of the cycle, or to table *g* thereof. Turn now to that almanac (page 173) and to the iii:d sacred month Sivan, the 20th, 21st and 22d of which are seen to be Thursday, Friday and the Sabbath respectively. The city fell upon the third and last day of this Fast, which was that commemorating Esther's famous fasting (Esth. iv. 16). See Study Number Eleven under the date Sivan 20th, 21st and 22d (3529 A. M.)

Again that anniversary of this same three-day Fast of Esther, which took place in 3936 A. M. (page 82 Harmonized Scale), i. e. twenty-seven years before Herod's capture, witnessed *Pompey's* capture of the city of Jerusalem according to Josephus, and by referring to page 192 3936 A. M. will be found to have been a x:th year of the cycle, i. e. its almanac is table *j* on page 176, on which Esther's Fast of the 20th, 21st and 22d covered Wednesday, Thursday and Friday respectively.

Take another case: Required the day of the week of the 14th of Nisan 4027 A. M. Go to page 193, and note that this year is on the xi:th line, i. e. table *k*.

Turn to page 177, and find the almanac of that year (*k*) of the cycle, and the 14th of Nisan will be seen to have been a Thursday. In the same way, going forward two years further, or to table *m*, corresponding to 4029, and the 14th of Nisan is also seen to be a Thursday. Finally an examination of all the other years of the cycle, as to the 14th and 15th of Nisan, will show that there are but two years (*k* and *m*) on which they fall respectively upon a Thursday and Friday, and therefore but two years upon which the 17th day (or third after a crucifixion on the 14th, or 15th even) could by any possibility have been a Sunday or "first-day" of the week! Hence (as the 17th of Nisan, which certainly was a *Sunday* in the year of our Redeemer's Passion), can only fall upon a Sunday in tables *k* and *m*, one or the other of these two years of the cycle, and therefore either 4027 or 4029 A. M. *must* have been the year of the Crucifixion! i. e. 29 A.D. or 31 A.D. (see page 91). That the year was A.D. 29, table *k*, this particular Study and Study Number Eleven will adduce sufficient proof to afford infidels eternal occupation in disproving — for which we join all others that are "wise in their generation" in rendering thanks to Him who has revealed the matter now at length and so abundantly (albeit even to *our own* surprise!)

The fact is, we now have a set of sharp cutting Chronological tools in our possession, and henceforth we intend, with God's help, to use them relentlessly in the cause of His Eternal Honor.

ANCIENT HEBREW LUNI-SOLAR CYCLE.

YEAR I.

(Table a.)

Months. Civil.	Sacred.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	Months. Civil.	Sacred.
1	vii	1	2	3	4	5	6	7			1	2	3	4	5	7	i
		8	9	10	11	12	13	14	6	7	8	9	10	11	12		
Tishri.		15	16	17	18	19	20	21	13	14	15	16	17	18	19	Nisan.	
		22	23	24	25	26	27	28	20	21	22	23	24	25	26		
		29	30						27	28	29	30					
2	viii			1	2	3	4	5					1	2	3	8	ii
		6	7	8	9	10	11	12	4	5	6	7	8	9	10		
Bul.		13	14	15	16	17	18	19	11	12	13	14	15	16	17	Zif.	
		20	21	22	23	24	25	26	18	19	20	21	22	23	24		
		27	28	29					25	26	27	28	29				
3	ix				1	2	3	4						1	2	9	iii
		5	6	7	8	9	10	11	3	4	5	6	7	8	9		
Casleu.		12	13	14	15	16	17	18	10	11	12	13	14	15	16	Sivan.	
		19	20	21	22	23	24	25	17	18	19	20	21	22	23		
		26	27	28	29	30			24	25	26	27	28	29	30		
4	x						1	2	1	2	3	4	5	6	7	10	iv
		3	4	5	6	7	8	9	8	9	10	11	12	13	14		
Tebeth.		10	11	12	13	14	15	16	15	16	17	18	19	20	21	Tamuz.	
		17	18	19	20	21	22	23	22	23	24	25	26	27	28		
		24	25	26	27	28	29		29								
5	xi							1		1	2	3	4	5	6	11	v
		2	3	4	5	6	7	8	7	8	9	10	11	12	13		
Shebet.		9	10	11	12	13	14	15	14	15	16	17	18	19	20	Ab.	
		16	17	18	19	20	21	22	21	22	23	24	25	26	27		
		23	24	25	26	27	28	29	28	29	30						
		30															
6	xii		1	2	3	4	5	6				1	2	3	4	12	vi
		7	8	9	10	11	12	13	5	6	7	8	9	10	11		
Adar.		14	15	16	17	18	19	20	12	13	14	15	16	17	18	Elul.	
		21	22	23	24	25	26	27	19	20	21	22	23	24	25		
		28	29						26	27	28	29					

ANCIENT HEBREW LUNI-SOLAR CYCLE.

YEAR II.

(*Table b.*)

Months. Civil.	Sacred.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	Months. Civil.	Sacred.
1	vii					1	2	3							1	7	i
		4	5	6	7	8	9	10	2	3	4	5	6	7	8		
Tishri.		11	12	13	14	15	16	17	9	10	11	12	13	14	15	Nisan	
		18	19	20	21	22	23	24	16	17	18	19	20	21	22		
		25	26	27	28	29	30		23	24	25	26	27	28	29		
									30								
2	viii							1		1	2	3	4	5	6	8	ii
		2	3	4	5	6	7	8	7	8	9	10	11	12	13		
Bul.		9	10	11	12	13	14	15	14	15	16	17	18	19	20	Zif.	
		16	17	18	19	20	21	22	21	22	23	24	25	26	27		
		23	24	25	26	27	28	29	28	29							
3	ix	1	2	3	4	5	6	7			1	2	3	4	5	9	iii
		8	9	10	11	12	13	14	6	7	8	9	10	11	12		
Casleu.		15	16	17	18	19	20	21	13	14	15	16	17	18	19	Sivan.	
		22	23	24	25	26	27	28	20	21	22	23	24	25	26		
		29	30						27	28	29	30					
4	x			1	2	3	4	5					1	2	3	10	iv
		6	7	8	9	10	11	12	4	5	6	7	8	9	10		
Tebeth.		13	14	15	16	17	18	19	11	12	13	14	15	16	17	Tamuz.	
		20	21	22	23	24	25	26	18	19	20	21	22	23	24		
		27	28	29					25	26	27	28	29				
5	xi				1	2	3	4						1	2	11	v
		5	6	7	8	9	10	11	3	4	5	6	7	8	9		
Shebet.		12	13	14	15	16	17	18	10	11	12	13	14	15	16	Ab.	
		19	20	21	22	23	24	25	17	18	19	20	21	22	23		
		26	27	28	29	30			24	25	26	27	28	29	30		
6	xii						1	2	1	2	3	4	5	6	7	12	vi
		3	4	5	6	7	8	9	8	9	10	11	12	13	14		
Adar.		10	11	12	13	14	15	16	15	16	17	18	19	20	21	Elul.	
		17	18	19	20	21	22	23	22	23	24	25	26	27	28		
		24	25	26	27	28	29		29								

ANCIENT HEBREW LUNI-SOLAR CYCLE.

YEAR III.

(Table c.)

Months. Civil.	Sacred.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	Months. Civil.	Sacred.
1	vii		1	2	3	4	5	6				1	2	3	4	7	i
		7	8	9	10	11	12	13	5	6	7	8	9	10	11		
Tishri.		14	15	16	17	18	19	20	12	13	14	15	16	17	18	Nisan.	
		21	22	23	24	25	26	27	19	20	21	22	23	24	25		
		28	29	30					26	27	28	29	30				
2	viii				1	2	3	4						1	2	8	ii
		5	6	7	8	9	10	11	3	4	5	6	7	8	9		
Bul.		12	13	14	15	16	17	18	10	11	12	13	14	15	16	Zif.	
		19	20	21	22	23	24	25	17	18	19	20	21	22	23		
		26	27	28	29				24	25	26	27	28	29			
															1		
3	ix					1	2	3	2	3	4	5	6	7	8	9	iii
		4	5	6	7	8	9	10	9	10	11	12	13	14	15		
Casleu		11	12	13	14	15	16	17	16	17	18	19	20	21	22	Sivan.	
		18	19	20	21	22	23	24	23	24	25	26	27	28	29		
		25	26	27	28	29	30		30								
4	x							1		1	2	3	4	5	6	10	iv
		2	3	4	5	6	7	8	7	8	9	10	11	12	13		
Tebeth.		9	10	11	12	13	14	15	14	15	16	17	18	19	20	Tamuz.	
		16	17	18	19	20	21	22	21	22	23	24	25	26	27		
		23	24	25	26	27	28	29	28	29							
5	xi	1	2	3	4	5	6	7			1	2	3	4	5	11	v
		8	9	10	11	12	13	14	6	7	8	9	10	11	12		
Shebet.		15	16	17	18	19	20	21	13	14	15	16	17	18	19	Ab.	
		22	23	24	25	26	27	28	20	21	22	23	24	25	26		
		29	30						27	28	29	30					
6	xii			1	2	3	4	5					1	2	3	12	vi
		6	7	8	9	10	11	12	4	5	6	7	8	9	10		
Adar.		13	14	15	16	17	18	19	11	12	13	14	15	16	17	Elul.	
		20	21	22	23	24	25	26	18	19	20	21	22	23	24		
		27	28	29					25	26	27	28	29				
13 (*Civil*).							1	2	17	18	19	20	21	22	23	13 (*Civil*).	
Ve-Adar.		3	4	5	6	7	8	9	24	25	26	27	28	29	30	Ve-Adar.	
(Intercalary.)		10	11	12	13	14	15	16	31	32	33	34				(Intercalary.)	

ANCIENT HEBREW LUNI-SOLAR CYCLE.

YEAR IV.

(*Table d.*)

Months. Civil.	Sacred.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	Months. Civil.	Sacred.
1	vii					1	2	3							1	7	i
		4	5	6	7	8	9	10	2	3	4	5	6	7	8		
Tishri.		11	12	13	14	15	16	17	9	10	11	12	13	14	15	Nisan.	
		18	19	20	21	22	23	24	16	17	18	19	20	21	22		
		25	26	27	28	29	30		23	24	25	26	27	28	29		
									30								
2	viii							1		1	2	3	4	5	6	8	ii
		2	3	4	5	6	7	8	7	8	9	10	11	12	13		
Bul.		9	10	11	12	13	14	15	14	15	16	17	18	19	20	Zif.	
		16	17	18	19	20	21	22	21	22	23	24	25	26	27		
		23	24	25	26	27	28	29	28	29							
3	ix	1	2	3	4	5	6	7			1	2	3	4	5	9	iii
		8	9	10	11	12	13	14	6	7	8	9	10	11	12		
Casleu.		15	16	17	18	19	20	21	13	14	15	16	17	18	19	Sivan.	
		22	23	24	25	26	27	28	20	21	22	23	24	25	26		
		29	30						27	28	29	30					
4	x			1	2	3	4	5					1	2	3	10	iv
		6	7	8	9	10	11	12	4	5	6	7	8	9	10		
Tebeth.		13	14	15	16	17	18	19	11	12	13	14	15	16	17	Tamuz.	
		20	21	22	23	24	25	26	18	19	20	21	22	23	24		
		27	28	29					25	26	27	28	29				
5	xi				1	2	3	4						1	2	11	v
		5	6	7	8	9	10	11	3	4	5	6	7	8	9		
Shebet.		12	13	14	15	16	17	18	10	11	12	13	14	15	16	Ab.	
		19	20	21	22	23	24	25	17	18	19	20	21	22	23		
		26	27	28	29	30			24	25	26	27	28	29	30		
6	xii						1	2	1	2	3	4	5	6	7	12	vi
		3	4	5	6	7	8	9	8	9	10	11	12	13	14		
Adar.		10	11	12	13	14	15	16	15	16	17	18	19	20	21	Elul.	
		17	18	19	20	21	22	23	22	23	24	25	26	27	28		
		24	25	26	27	28	29		29								

ANCIENT HEBREW LUNI-SOLAR CYCLE.

YEAR V.

(Table e.)

Months. Civil.	Sacred.	S.	M.	T.	W.	T.	F.	S.
1	vii		1	2	3	4	5	6
		7	8	9	10	11	12	13
Tishri.		14	15	16	17	18	19	20
		21	22	23	24	25	26	27
		28	29	30				
2	viii				1	2	3	4
		5	6	7	8	9	10	11
Bul.		12	13	14	15	16	17	18
		19	20	21	22	23	24	25
		26	27	28	29			
3	ix					1	2	3
		4	5	6	7	8	9	10
Casleu.		11	12	13	14	15	16	17
		18	19	20	21	22	23	24
		25	26	27	28	29	30	
4	x							1
		2	3	4	5	6	7	8
Tebeth.		9	10	11	12	13	14	15
		16	17	18	19	20	21	22
		23	24	25	26	27	28	29
5	xi	1	2	3	4	5	6	7
		8	9	10	11	12	13	14
Shebet.		15	16	17	18	19	20	21
		22	23	24	25	26	27	28
		29	30					
6	xii			1	2	3	4	5
		6	7	8	9	10	11	12
Adar.		13	14	15	16	17	18	19
		20	21	22	23	24	25	26
		27	28	29				

Months. Civil.	Sacred.	S.	M.	T.	W.	T.	F.	S.
7	i				1	2	3	4
		5	6	7	8	9	10	11
Nisan.		12	13	14	15	16	17	18
		19	20	21	22	23	24	25
		26	27	28	29	30		
8	ii						1	2
		3	4	5	6	7	8	9
Zif.		10	11	12	13	14	15	16
		17	18	19	20	21	22	23
		24	25	26	27	28	29	
9	iii							1
		2	3	4	5	6	7	8
Sivan.		9	10	11	12	13	14	15
		16	17	18	19	20	21	22
		23	24	25	26	27	28	29
		30						
10	iv		1	2	3	4	5	6
		7	8	9	10	11	12	13
Tamuz.		14	15	16	17	18	19	20
		21	22	23	24	25	26	27
		28	29					
11	v			1	2	3	4	5
		6	7	8	9	10	11	12
Ab.		13	14	15	16	17	18	19
		20	21	22	23	24	25	26
		27	28	29	30			
12	vi					1	2	3
		4	5	6	7	8	9	10
Elul.		11	12	13	14	15	16	17
		18	19	20	21	22	23	24
		25	26	27	28	29		

ANCIENT HEBREW LUNI-SOLAR CYCLE.

YEAR VI.

(*Table f.*)

Months. Civil. Sacred.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	Months. Civil. Sacred.
1 vii						1	2	1	2	3	4	5	6	7	7 i
	3	4	5	6	7	8	9	8	9	10	11	12	13	14	
Tishri.	10	11	12	13	14	15	16	15	16	17	18	19	20	21	Nisan.
	17	18	19	20	21	22	23	22	23	24	25	26	27	28	
	24	25	26	27	28	29	30	29	30						
2 viii	1	2	3	4	5	6	7			1	2	3	4	5	8 ii
	8	9	10	11	12	13	14	6	7	8	9	10	11	12	
Bul.	15	16	17	18	19	20	21	13	14	15	16	17	18	19	Zif.
	22	23	24	25	26	27	28	20	21	22	23	24	25	26	
	29							27	28	29					
3 ix		1	2	3	4	5	6				1	2	3	4	9 iii
	7	8	9	10	11	12	13	5	6	7	8	9	10	11	
Casleu.	14	15	16	17	18	19	20	12	13	14	15	16	17	18	Sivan.
	21	22	23	24	25	26	27	19	20	21	22	23	24	25	
	28	29	30					26	27	28	29	30			
4 x				1	2	3	4						1	2	10 iv
	5	6	7	8	9	10	11	3	4	5	6	7	8	9	
Tebeth.	12	13	14	15	16	17	18	10	11	12	13	14	15	16	Tamuz.
	19	20	21	22	23	24	25	17	18	19	20	21	22	23	
	26	27	28	29				24	25	26	27	28	29		
5 xi					1	2	3							1	11 v
	4	5	6	7	8	9	10	2	3	4	5	6	7	8	
Shebet.	11	12	13	14	15	16	17	9	10	11	12	13	14	15	Ab.
	18	19	20	21	22	23	24	16	17	18	19	20	21	22	
	25	26	27	28	29	30		23	24	25	26	27	28	29	
								30							
6 xii							1		1	2	3	4	5	6	12 vi
	2	3	4	5	6	7	8	7	8	9	10	11	12	13	
Adar.	9	10	11	12	13	14	15	14	15	16	17	18	19	20	Elul.
	16	17	18	19	20	21	22	21	22	23	24	25	26	27	
	23	24	25	26	27	28	29	28	29						
13 (*Civil*).			1	2	3	4	5	20	21	22	23	24	25	26	13 (*Civil*).
Ve-Adar.	6	7	8	9	10	11	12	27	28	29	30	31	32	33	Ve-Adar.
(Intercalary.)	13	14	15	16	17	18	19	34							(Intercalary.)

ANCIENT HEBREW LUNI-SOLAR CYCLE.

YEAR VII.

(*Table g.*)

Months. Civil.	Sacred.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	Months. Civil.	Sacred.
1	vii		1	2	3	4	5	6				1	2	3	4	7	i
		7	8	9	10	11	12	13	5	6	7	8	9	10	11		
Tishri.		14	15	16	17	18	19	20	12	13	14	15	16	17	18		Nisan.
		21	22	23	24	25	26	27	19	20	21	22	23	24	25		
		28	29	30					26	27	28	29	30				
2	viii				1	2	3	4						1	2	8	ii
		5	6	7	8	9	10	11	3	4	5	6	7	8	9		
Bul.		12	13	14	15	16	17	18	10	11	12	13	14	15	16		Zif.
		19	20	21	22	23	24	25	17	18	19	20	21	22	23		
		26	27	28	29				24	25	26	27	28	29			
3	ix					1	2	3							1	9	iii
		4	5	6	7	8	9	10	2	3	4	5	6	7	8		
Casleu.		11	12	13	14	15	16	17	9	10	11	12	13	14	15		Sivan.
		18	19	20	21	22	23	24	16	17	18	19	20	21	22		
		25	26	27	28	29	30		23	24	25	26	27	28	29		
									30								
4	x							1		1	2	3	4	5	6	10	iv
		2	3	4	5	6	7	8	7	8	9	10	11	12	13		
Tebeth.		9	10	11	12	13	14	15	14	15	16	17	18	19	20	Tamuz.	
		16	17	18	19	20	21	22	21	22	23	24	25	26	27		
		23	24	25	26	27	28	29	28	29							
5	xi	1	2	3	4	5	6	7			1	2	3	4	5	11	v
		8	9	10	11	12	13	14	6	7	8	9	10	11	12		
Shebet.		15	16	17	18	19	20	21	13	14	15	16	17	18	19		Ab.
		22	23	24	25	26	27	28	20	21	22	23	24	25	26		
		29	30						27	28	29	30					
6	xii			1	2	3	4	5					1	2	3	12	vi
		6	7	8	9	10	11	12	4	5	6	7	8	9	10		
Adar.		13	14	15	16	17	18	19	11	12	13	14	15	16	17		Elul.
		20	21	22	23	24	25	26	18	19	20	21	22	23	24		
		27	28	29					25	26	27	28	29				

ANCIENT HEBREW LUNI-SOLAR CYCLE.

YEAR VIII.

(*Table h.*)

Months.																Months.	
Civil.	Sacred.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	Civil.	Sacred.
1	vii						1	2	1	2	3	4	5	6	7	7	i
		3	4	5	6	7	8	9	8	9	10	11	12	13	14		
Tishri.		10	11	12	13	14	15	16	15	16	17	18	19	20	21	Nisan.	
		17	18	19	20	21	22	23	22	23	24	25	26	27	28		
		24	25	26	27	28	29	30	29	30							
2	viii	1	2	3	4	5	6	7			1	2	3	4	5	8	ii
		8	9	10	11	12	13	14	6	7	8	9	10	11	12		
Bul.		15	16	17	18	19	20	21	13	14	15	16	17	18	19	Zif.	
		22	23	24	25	26	27	28	20	21	22	23	24	25	26		
		29							27	28	29						
3	ix		1	2	3	4	5	6				1	2	3	4	9	iii
		7	8	9	10	11	12	13	5	6	7	8	9	10	11		
Casleu.		14	15	16	17	18	19	20	12	13	14	15	16	17	18	Sivan.	
		21	22	23	24	25	26	27	19	20	21	22	23	24	25		
		28	29	30					26	27	28	29	30				
4	x				1	2	3	4						1	2	10	iv
		5	6	7	8	9	10	11	3	4	5	6	7	8	9		
Tebeth.		12	13	14	15	16	17	18	10	11	12	13	14	15	16	Tamuz.	
		19	20	21	22	23	24	25	17	18	19	20	21	22	23		
		26	27	28	29				24	25	26	27	28	29			
5	xi					1	2	3							1	11	v
		4	5	6	7	8	9	10	2	3	4	5	6	7	8		
Shebet.		11	12	13	14	15	16	17	9	10	11	12	13	14	15	Ab.	
		18	19	20	21	22	23	24	16	17	18	19	20	21	22		
		25	26	27	28	29	30		23	24	25	26	27	28	29		
									30								
6	xii							1		1	2	3	4	5	6	12	vi
		2	3	4	5	6	7	8	7	8	9	10	11	12	13		
Adar.		9	10	11	12	13	14	15	14	15	16	17	18	19	20	Elul.	
		16	17	18	19	20	21	22	21	22	23	24	25	26	27		
		23	24	25	26	27	28	29	28	29							

ANCIENT HEBREW LUNI-SOLAR CYCLE.

YEAR IX.

(Table i.)

Months. Civil. Sacred.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	Months. Civil. Sacred.
1 vii			1	2	3	4	5					1	2	3	7 i
	6	7	8	9	10	11	12	4	5	6	7	8	9	10	
Tishri.	13	14	15	16	17	18	19	11	12	13	14	15	16	17	Nisan.
	20	21	22	23	24	25	26	18	19	20	21	22	23	24	
	27	28	29	30				25	26	27	28	29	30		
2 viii					1	2	3							1	8 ii
	4	5	6	7	8	9	10	2	3	4	5	6	7	8	
Bul.	11	12	13	14	15	16	17	9	10	11	12	13	14	15	Zif.
	18	19	20	21	22	23	24	16	17	18	19	20	21	22	
	25	26	27	28	29			23	24	25	26	27	28	29	
3 ix						1	2	1	2	3	4	5	6	7	9 iii
	3	4	5	6	7	8	9	8	9	10	11	12	13	14	
Casleu.	10	11	12	13	14	15	16	15	16	17	18	19	20	21	Sivan.
	17	18	19	20	21	22	23	22	23	24	25	26	27	28	
	24	25	26	27	28	29	30	29	30						
4 x	1	2	3	4	5	6	7			1	2	3	4	5	10 iv
	8	9	10	11	12	13	14	6	7	8	9	10	11	12	
Tebeth.	15	16	17	18	19	20	21	13	14	15	16	17	18	19	Tamuz.
	22	23	24	25	26	27	28	20	21	22	23	24	25	26	
	29							27	28	29					
5 xi		1	2	3	4	5	6				1	2	3	4	11 v
	7	8	9	10	11	12	13	5	6	7	8	9	10	11	
Shebet.	14	15	16	17	18	19	20	12	13	14	15	16	17	18	Ab.
	21	22	23	24	25	26	27	19	20	21	22	23	24	25	
	28	29	30					26	27	28	29	30			
6 xii				1	2	3	4						1	2	12 vi
	5	6	7	8	9	10	11	3	4	5	6	7	8	9	
Adar.	12	13	14	15	16	17	18	10	11	12	13	14	15	16	Elul.
	19	20	21	22	23	24	25	17	18	19	20	21	22	23	
	26	27	28	29				24	25	26	27	28	29		
13 (*Civil*).							1	16	17	18	19	20	21	22	13 (*Civil*).
Ve-Adar.	2	3	4	5	6	7	8	23	24	25	26	27	28	29	Ve-Adar.
(Intercalary.)	9	10	11	12	13	14	15	30	31	32	33	34	35		(Intercalary.)

ANCIENT HEBREW LUNI-SOLAR CYCLE.

YEAR X.

(*Table j.*)

Months. Civil.	Sacred.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	Months. Civil.	Sacred.
								1									
1	vii	2	3	4	5	6	7	8		1	2	3	4	5	6	7	i
Tishri.		9	10	11	12	13	14	15	7	8	9	10	11	12	13	Nisan.	
		16	17	18	19	20	21	22	14	15	16	17	18	19	20		
		23	24	25	26	27	28	29	21	22	23	24	25	26	27		
		30							28	29	30						
2	viii		1	2	3	4	5	6				1	2	3	4	8	ii
		7	8	9	10	11	12	13	5	6	7	8	9	10	11		
Bul.		14	15	16	17	18	19	20	12	13	14	15	16	17	18	Zif.	
		21	22	23	24	25	26	27	19	20	21	22	23	24	25		
		28	29						26	27	28	29					
3	ix			1	2	3	4	5					1	2	3	9	iii
		6	7	8	9	10	11	12	4	5	6	7	8	9	10		
Casleu.		13	14	15	16	17	18	19	11	12	13	14	15	16	17	Sivan.	
		20	21	22	23	24	25	26	18	19	20	21	22	23	24		
		27	28	29	30				25	26	27	28	29	30			
4	x					1	2	3							1	10	iv
		4	5	6	7	8	9	10	2	3	4	5	6	7	8		
Tebeth.		11	12	13	14	15	16	17	9	10	11	12	13	14	15	Tamuz.	
		18	19	20	21	22	23	24	16	17	18	19	20	21	22		
		25	26	27	28	29			23	24	25	26	27	28	29		
5	xi						1	2	1	2	3	4	5	6	7	11	v
		3	4	5	6	7	8	9	8	9	10	11	12	13	14		
Shebet.		10	11	12	13	14	15	16	15	16	17	18	19	20	21	Ab.	
		17	18	19	20	21	22	23	22	23	24	25	26	27	28		
		24	25	26	27	28	29	30	29	30							
6	xii	1	2	3	4	5	6	7			1	2	3	4	5	12	vi
		8	9	10	11	12	13	14	6	7	8	9	10	11	12		
Adar.		15	16	17	18	19	20	21	13	14	15	16	17	18	19	Elul.	
		22	23	24	25	26	27	28	20	21	22	23	24	25	26		
		29							27	28	29						

ANCIENT HEBREW LUNI-SOLAR CYCLE.

YEAR XI.

(*Table k.*)

MONTHS. Civil.	Sacred.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	MONTHS. Civil.	Sacred.
1	vii				1	2	3	4						1	2	7	i
		5	6	7	8	9	10	11	3	4	5	6	7	8	9		
Tishri.		12	13	14	15	16	17	18	10	11	12	13	14	15	16		Nisan.
		19	20	21	22	23	24	25	17	18	19	20	21	22	23		
		26	27	28	29	30			24	25	26	27	28	29	30		
2	viii						1	2	1	2	3	4	5	6	7	8	ii
		3	4	5	6	7	8	9	8	9	10	11	12	13	14		
Bul.		10	11	12	13	14	15	16	15	16	17	18	19	20	21		Zif.
		17	18	19	20	21	22	23	22	23	24	25	26	27	28		
		24	25	26	27	28	29		29								
								1									
3	ix	2	3	4	5	6	7	8		1	2	3	4	5	6	9	iii
		9	10	11	12	13	14	15	7	8	9	10	11	12	13		
Casleu.		16	17	18	19	20	21	22	14	15	16	17	18	19	20		Sivan.
		23	24	25	26	27	28	29	21	22	23	24	25	26	27		
		30							28	29	30						
4	x		1	2	3	4	5	6				1	2	3	4	10	iv
		7	8	9	10	11	12	13	5	6	7	8	9	10	11		
Tebeth.		14	15	16	17	18	19	20	12	13	14	15	16	17	18		Tamuz.
		21	22	23	24	25	26	27	19	20	21	22	23	24	25		
		28	29						26	27	28	29					
5	xi			1	2	3	4	5					1	2	3	11	v
		6	7	8	9	10	11	12	4	5	6	7	8	9	10		
Shebet.		13	14	15	16	17	18	19	11	12	13	14	15	16	17		Ab.
		20	21	22	23	24	25	26	18	19	20	21	22	23	24		
		27	28	29	30				25	26	27	28	29	30			
6	xii					1	2	3							1	12	vi
		4	5	6	7	8	9	10	2	3	4	5	6	7	8		
Adar.		11	12	13	14	15	16	17	9	10	11	12	13	14	15		Elul.
		18	19	20	21	22	23	24	16	17	18	19	20	21	22		
		25	26	27	28	29			23	24	25	26	27	28	29		

ANCIENT HEBREW LUNI-SOLAR CYCLE.

YEAR XII.

(*Table 1*)

Months. Civil.	Sacred.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	Months. Civil.	Sacred.
1	vii	1	2	3	4	5	6	7			1	2	3	4	5	7	i
		8	9	10	11	12	13	14	6	7	8	9	10	11	12		
Tishri.		15	16	17	18	19	20	21	13	14	15	16	17	18	19	Nisan.	
		22	23	24	25	26	27	28	20	21	22	23	24	25	26		
		29	30						27	28	29	30					
2	viii			1	2	3	4	5					1	2	3	8	ii
		6	7	8	9	10	11	12	4	5	6	7	8	9	10		
Bul.		13	14	15	16	17	18	19	11	12	13	14	15	16	17	Zif.	
		20	21	22	23	24	25	26	18	19	20	21	22	23	24		
		27	28	29					25	26	27	28	29				
3	ix				1	2	3	4						1	2	9	iii
		5	6	7	8	9	10	11	3	4	5	6	7	8	9		
Casleu.		12	13	14	15	16	17	18	10	11	12	13	14	15	16	Sivan.	
		19	20	21	22	23	24	25	17	18	19	20	21	22	23		
		26	27	28	29	30			24	25	26	27	28	29	30		
4	x						1	2	1	2	3	4	5	6	7	10	iv
		3	4	5	6	7	8	9	8	9	10	11	12	13	14		
Tebeth.		10	11	12	13	14	15	16	15	16	17	18	19	20	21	Tamuz.	
		17	18	19	20	21	22	23	22	23	24	25	26	27	28		
		24	25	26	27	28	29		29								
5	xi							1		1	2	3	4	5	6	11	v
		2	3	4	5	6	7	8	7	8	9	10	11	12	13		
Shebet.		9	10	11	12	13	14	15	14	15	16	17	18	19	20	Ab.	
		16	17	18	19	20	21	22	21	22	23	24	25	26	27		
		23	24	25	26	27	28	29	28	29	30						
		30															
6	xii		1	2	3	4	5	6				1	2	3	4	12	vi
		7	8	9	10	11	12	13	5	6	7	8	9	10	11		
Adar.		14	15	16	17	18	19	20	12	13	14	15	16	17	18	Elul.	
		21	22	23	24	25	26	27	19	20	21	22	23	24	25		
		28	29						26	27	28	29					
13 (*Civil*).						1	2	3	18	19	20	21	22	23	24	13 (*Civil*).	
Ve-Adar.		4	5	6	7	8	9	10	25	26	27	28	29	30	31	Ve-Adar.	
(Intercalary.)		11	12	13	14	15	16	17	32	33	34					(Intercalary.)	

ANCIENT HEBREW LUNI-SOLAR CYCLE.

YEAR XIII.

(*Table m.*)

Months. Civil.	Sacred.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	Months. Civil.	Sacred.
1	vii				1	2	3	4						1	2	7	i
		5	6	7	8	9	10	11	3	4	5	6	7	8	9		
Tishri.		12	13	14	15	16	17	18	10	11	12	13	14	15	16	Nisan.	
		19	20	21	22	23	24	25	17	18	19	20	21	22	23		
		26	27	28	29	30			24	25	26	27	28	29	30		
2	viii						1	2	1	2	3	4	5	6	7	8	ii
		3	4	5	6	7	8	9	8	9	10	11	12	13	14		
Bul.		10	11	12	13	14	15	16	15	16	17	18	19	20	21	Zif.	
		17	18	19	20	21	22	23	22	23	24	25	26	27	28		
		24	25	26	27	28	29		29								
								1									
3	ix	2	3	4	5	6	7	8		1	2	3	4	5	6	9	iii
		9	10	11	12	13	14	15	7	8	9	10	11	12	13		
Casleu.		16	17	18	19	20	21	22	14	15	16	17	18	19	20	Sivan.	
		23	24	25	26	27	28	29	21	22	23	24	25	26	27		
		30							28	29	30						
4	x		1	2	3	4	5	6				1	2	3	4	10	iv
		7	8	9	10	11	12	13	5	6	7	8	9	10	11		
Tebeth.		14	15	16	17	18	19	20	12	13	14	15	16	17	18	Tamuz.	
		21	22	23	24	25	26	27	19	20	21	22	23	24	25		
		28	29						26	27	28	29					
5	xi			1	2	3	4	5					1	2	3	11	v
		6	7	8	9	10	11	12	4	5	6	7	8	9	10		
Shebet.		13	14	15	16	17	18	19	11	12	13	14	15	16	17	Ab.	
		20	21	22	23	24	25	26	18	19	20	21	22	23	24		
		27	28	29	30				25	26	27	28	29	30			
6	xii					1	2	3							1	12	vi
		4	5	6	7	8	9	10	2	3	4	5	6	7	8		
Adar.		11	12	13	14	15	16	17	9	10	11	12	13	14	15	Elul.	
		18	19	20	21	22	23	24	16	17	18	19	20	21	22		
		25	26	27	28	29			23	24	25	26	27	28	29		

ANCIENT HEBREW LUNI-SOLAR CYCLE.

YEAR XIV.

(*Table n.*)

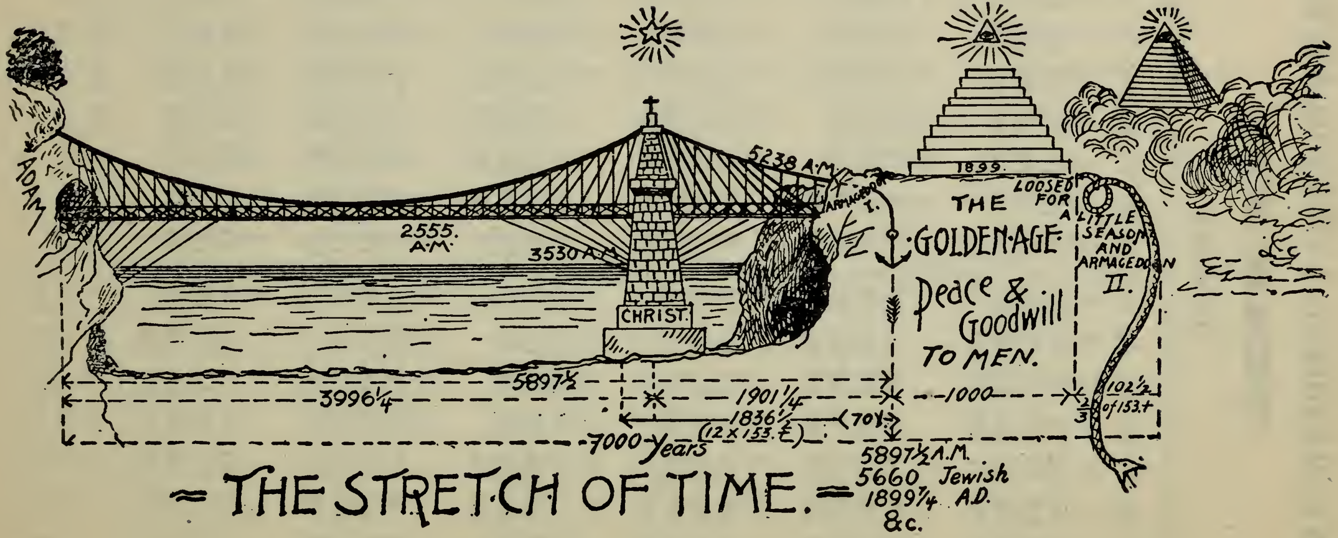
Months. Civil.	Months. Sacred.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	Months. Civil.	Months. Sacred.
1	vii	1	2	3	4	5	6	7			1	2	3	4	5	7	i
		8	9	10	11	12	13	14	6	7	8	9	10	11	12		
Tishri.		15	16	17	18	19	20	21	13	14	15	16	17	18	19	Nisan.	
		22	23	24	25	26	27	28	20	21	22	23	24	25	26		
		29	30						27	28	29	30					
2	viii			1	2	3	4	5					1	2	3	8	ii
		6	7	8	9	10	11	12	4	5	6	7	8	9	10		
Bul.		13	14	15	16	17	18	19	11	12	13	14	15	16	17	Zif.	
		20	21	22	23	24	25	26	18	19	20	21	22	23	24		
		27	28	29					25	26	27	28	29				
3	ix				1	2	3	4						1	2	9	iii
		5	6	7	8	9	10	11	3	4	5	6	7	8	9		
Casleu.		12	13	14	15	16	17	18	10	11	12	13	14	15	16	Sivan.	
		19	20	21	22	23	24	25	17	18	19	20	21	22	23		
		26	27	28	29	30			24	25	26	27	28	29	30		
4	x						1	2	1	2	3	4	5	6	7	10	iv
		3	4	5	6	7	8	9	8	9	10	11	12	13	14		
Tebeth.		10	11	12	13	14	15	16	15	16	17	18	19	20	21	Tamuz.	
		17	18	19	20	21	22	23	22	23	24	25	26	27	28		
		24	25	26	27	28	29		29								
								1									
5	xi	2	3	4	5	6	7	8		1	2	3	4	5	6	11	v
		9	10	11	12	13	14	15	7	8	9	10	11	12	13		
Shebet.		16	17	18	19	20	21	22	14	15	16	17	18	19	20	Ab.	
		23	24	25	26	27	28	29	21	22	23	24	25	26	27		
		30							28	29	30						
6	xii		1	2	3	4	5	6				1	2	3	4	12	vi
		7	8	9	10	11	12	13	5	6	7	8	9	10	11		
Adar.		14	15	16	17	18	19	20	12	13	14	15	16	17	18	Elul.	
		21	22	23	24	25	26	27	19	20	21	22	23	24	25		
		28	29						26	27	28	29					

ANCIENT HEBREW LUNI-SOLAR CYCLE.

YEAR XV.

(Table o.)

Months. Civil. Sacred.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	Months. Civil. Sacred.
1 vii					1	2	3							1	7 i
	4	5	6	7	8	9	10	2	3	4	5	6	7	8	
Tishri.	11	12	13	14	15	16	17	9	10	11	12	13	14	15	Nisan.
	18	19	20	21	22	23	24	16	17	18	19	20	21	22	
	25	26	27	28	29	30		23	24	25	26	27	28	29	
								30							
2 viii							1		1	2	3	4	5	6	8 ii
	2	3	4	5	6	7	8	7	8	9	10	11	12	13	
Bul.	9	10	11	12	13	14	15	14	15	16	17	18	19	20	Zif.
	16	17	18	19	20	21	22	21	22	23	24	25	26	27	
	23	24	25	26	27	28	29	28	29						
3 ix	1	2	3	4	5	6	7			1	2	3	4	5	9 iii
	8	9	10	11	12	13	14	6	7	8	9	10	11	12	
Casleu.	15	16	17	18	19	20	21	13	14	15	16	17	18	19	Sivan.
	22	23	24	25	26	27	28	20	21	22	23	24	25	26	
	29	30						27	28	29	30				
4 x			1	2	3	4	5					1	2	3	10 iv
	6	7	8	9	10	11	12	4	5	6	7	8	9	10	
Tebeth.	13	14	15	16	17	18	19	11	12	13	14	15	16	17	Tamuz.
	20	21	22	23	24	25	26	18	19	20	21	22	23	24	
	27	28	29					25	26	27	28	29			
5 xi				1	2	3	4						1	2	11 v
	5	6	7	8	9	10	11	3	4	5	6	7	8	9	
Shebet.	12	13	14	15	16	17	18	10	11	12	13	14	15	16	Ab.
	19	20	21	22	23	24	25	17	18	19	20	21	22	23	
	26	27	28	29	30			24	25	26	27	28	29	30	
6 xii						1	2	1	2	3	4	5	6	7	12 vi
	3	4	5	6	7	8	9	8	9	10	11	12	13	14	
Adar.	10	11	12	13	14	15	16	15	16	17	18	19	20	21	Elul.
	17	18	19	20	21	22	23	22	23	24	25	26	27	28	
	24	25	26	27	28	29		29							
13 (*Civil*).		1	2	3	4	5	6	21	22	23	24	25	26	27	13 (*Civil*).
Ve-Adar.	7	8	9	10	11	12	13	28	29	30	31	32	33	34	Ve-Adar.
(Intercalary.)	14	15	16	17	18	19	20								(Intercalary.)


ADAM
2555. A.M.
3530 A.M.
CHRIST.
5238 A.M.
ARMAGEDDON I.
1899.
THE GOLDEN·AGE
Peace & Goodwill TO MEN.
LOOSED FOR A LITTLE SEASON AND ARMAGEDDON II.
5897½
3996¼
1901¼
1836½ (12 x 153.£)
(70½)
1000
⅔ 102½ of 153.+
7000 Years
5897½ A.M.
5660 Jewish
1899¼ A.D.
&c.
THE STRETCH OF TIME.

THE CHRONOLOGICAL YEARS OF "ALL PAST TIME,".

OR

The Civil A. M. Years of the Ancient Hebrew Cycle, from its Commencement.†

i	a	*1722	1737	1752	1767	1782	1797	1812	1827	1842	1857	1872	1887	1902	1917	1932	i	a
ii	b	1723	1738	1753	1768	1783	1798	1813	1828	1843	1858	1873	1888	1903	1918	1933	ii	b
iii	c	1724	1739	1754	1769	1784	1799	1814	1829	1844	1859	1874	1889	1904	1919	1934	iii	c
iv	d	1725	1740	1755	1770	1785	1800	1815	1830	1845	1860	1875	1890	1905	1920	1935	iv	d
v	e	1726	1741	1756	1771	1786	1801	1816	1831	1846	1861	1876	1891	1906	1921	1936	v	e
vi	f	1727	1742	1757	1772	1787	1802	1817	1832	1847	1862	1877	1892	1907	1922	1937	vi	f
vii	g	1728	1743	1758	1773	1788	1803	1818	1833	1848	1863	1878	1893	1908	1923	1938	vii	g
viii	h	1729	1744	1759	1774	1789	1804	1819	1834	1849	1864	1879	1894	1909	1924	1939	viii	h
ix	i	1730	1745	1760	1775	1790	1805	1820	1835	1850	1865	1880	1895	1910	1925	1940	ix	i
x	j	1731	1746	1761	1776	1791	1806	1821	1836	1851	1866	1881	1896	1911	1926	1941	x	j
xi	k	1732	1747	1762	1777	1792	1807	1822	1837	1852	1867	1882	1897	1912	1927	1942	xi	k
xii	l	1733	1748	1763	1778	1793	1808	1823	1838	1853	1868	1883	1898	1913	1928	1943	xii	l
xiii	m	1734	1749	1764	1779	1794	1809	1824	1839	1854	1869	1884	1899	1914	1929	1944	xiii	m
xiv	n	1735	1750	1765	1780	1795	1810	1825	1840	1855	1870	1885	1900	1915	1930	1945	xiv	n
xv	o	1736	1751	1766	1781	1796	1811	1826	1841	1856	1871	1886	1901	1916	1931	1946	xv	o
				⊙			⊙			⊙			⊙			⊙		

† The corresponding *current* astronomical years are one greater, *i. e.*, 1722 A. M. is the 1723d ordinal year of absolute "duration."

THE CHRONOLOGICAL YEARS OF "ALL PAST TIME,"

OR

The Civil A. M. Years of the Ancient Hebrew Cycle, from its Commencement.†

i	a	1947	1962	1977	1992	*2007	2022	2037	2052	2067	2082	2097	2112	2127	2142	2157	i	a
ii	b	1948	1963	1978	1993	2008	2023	2038	2053	2068	2083	2098	2113	2128	2143	2158	ii	b
iii	c	1949	1964	1979	1994	2009	2024	2039	2054	2069	2084	2099	2114	2129	2144	2159	iii	c
iv	d	1950	1965	1980	1995	2010	2025	2040	2055	2070	2085	2100	2115	2130	2145	2160	iv	d
v	e	1951	1966	1981	1996	2011	2026	2041	2056	2071	2086	2101	2116	2131	2146	2161	v	e
vi	f	1952	1967	1982	1997	2012	2027	2042	2057	2072	2087	2102	2117	2132	2147	2162	vi	f
vii	g	1953	1968	1983	1998	2013	2028	2043	2058	2073	2088	2103	2118	2133	2148	2163	vii	g
viii	h	1954	1969	1984	1999	2014	2029	2044	2059	2074	2089	2104	2119	2134	2149	2164	viii	h
ix	i	1955	1970	1985	2000	2015	2030	2045	2060	2075	2090	2105	2120	2135	2150	2165	ix	i
x	j	1956	1971	1986	2001	2016	2031	2046	2061	2076	2091	2106	2121	2136	2151	2166	x	j
xi	k	1957	1972	1987	2002	2017	2032	2047	2062	2077	2092	2107	2122	2137	2152	2167	xi	k
xii	l	1958	1973	1988	2003	2018	2033	2048	2063	2078	2093	2108	2123	2138	2153	2168	xii	l
xiii	m	1959	1974	1989	2004	2019	2034	2049	2064	2079	2094	2109	2124	2139	2154	2169	xiii	m
xiv	n	1960	1975	1990	2005	2020	2035	2050	2065	2080	2095	2110	2125	2140	2155	2170	xiv	n
xv	o	1961	1976	1991 ⊙	2006	2021	2036 ⊙	2051	2066	2081 ⊙	2096	2111	2126 ⊙	2141	2156	2171 ⊙	xv	o

†The corresponding *current* astronomical years are one greater, *i. e.*, 1722 A. M. is the 1723d ordinal year of absolute "duration."

THE CHRONOLOGICAL YEARS OF "ALL PAST TIME,"

OR

The Civil A. M. Years of the Ancient Hebrew Cycle, from its Commencement.†

i	a	2172	2187	2202	2217	2232	2247	2262	2277	*2292	2307	2322	2337	2352	2367	2382	i	a
ii	b	2173	2188	2203	2218	2233	2248	2263	2278	2293	2308	2323	2338	2353	2368	2383	ii	b
iii	c	2174	2189	2204	2219	2234	2249	2264	2279	2294	2309	2324	2339	2354	2369	2384	iii	c
iv	d	2175	2190	2205	2220	2235	2250	2265	2280	2295	2310	2325	2340	2355	2370	2385	iv	d
v	e	2176	2191	2206	2221	2236	2251	2266	2281	2296	2311	2326	2341	2356	2371	2386	v	e
vi	f	2177	2192	2207	2222	2237	2252	2267	2282	2297	2312	2327	2342	2357	2372	2387	vi	f
vii	g	2178	2193	2208	2223	2238	2253	2268	2283	2298	2313	2328	2343	2358	2373	2388	vii	g
viii	h	2179	2194	2209	2224	2239	2254	2269	2284	2299	2314	2329	2344	2359	2374	2389	viii	h
ix	i	2180	2195	2210	2225	2240	2255	2270	2285	2300	2315	2330	2345	2360	2375	2390	ix	i
x	j	2181	2196	2211	2226	2241	2256	2271	2286	2301	2316	2331	2346	2361	2376	2391	x	j
xi	k	2182	2197	2212	2227	2242	2257	2272	2287	2302	2317	2332	2347	2362	2377	2392	xi	k
xii	l	2183	2198	2213	2228	2243	2258	2273	2288	2303	2318	2333	2348	2363	2378	2393	xii	l
xiii	m	2184	2199	2214	2229	2244	2259	2274	2289	2304	2319	2334	2349	2364	2379	2394	xiii	m
xiv	n	2185	2200	2215	2230	2245	2260	2275	2290	2305	2320	2335	2350	2365	2380	2395	xiv	n
xv	o	2186	2201	2216	2231	2246	2261	2276	2291	2306	2321	2336	2351	2366	2381	2396	xv	o
				⊙			⊙			⊙			⊙			⊙		

† The corresponding *current* astronomical years are one greater, *i. e.*, 1722 A. M. is the 1723d ordinal year of absolute "duration."

THE CHRONOLOGICAL YEARS OF "ALL PAST TIME,"

OR

The Civil A. M. Years of the Ancient Hebrew Cycle, from its Commencement.†

i	a	2397	2412	2427	2442	2457	2472	2487	2502	2517	2532	2547	2562	* 2577	2592	2607	i	a
ii	b	2398	2413	2428	2443	2458	2473	2488	2503	2518	2533	2548	2563	2578	2593	2608	ii	b
iii	c	2399	2414	2429	2444	2459	2474	2489	2504	2519	2534	2549	2564	2579	2594	2609	iii	c
iv	d	2400	2415	2430	2445	2460	2475	2490	2505	2520	2535	2550	2565	2580	2595	2610	iv	d
v	e	2401	2416	2431	2446	2461	2476	2491	2506	2521	2536	2551	2566	2581	2596	2611	v	e
vi	f	2402	2417	2432	2447	2462	2477	2492	2507	2522	2537	2552	2567	2582	2597	2612	vi	f
vii	g	2403	2418	2433	2448	2463	2478	2493	2508	2523	2538	2553	2568	2583	2598	2613	vii	g
viii	h	2404	2419	2434	2449	2464	2479	2494	2509	2524	2539	2554	2569	2584	2599	2614	viii	h
ix	i	2405	2420	2435	2450	2465	2480	2495	2510	2525	2540	2555	2570	2585	2600	2615	ix	i
x	j	2406	2421	2436	2451	2466	2481	2496	2511	2526	2541	2556	2571	2586	2601	2616	x	j
xi	k	2407	2422	2437	2452	2467	2482	2497	2512	2527	2542	2557	2572	2587	2602	2617	xi	k
xii	l	2408	2423	2438	2453	2468	2483	2498	2513	2528	2543	2558	2573	2588	2603	2618	xii	l
xiii	m	2409	2424	2439	2454	2469	2484	2499	2514	2529	2544	2559	2574	2589	2604	2619	xiii	m
xiv	n	2410	2425	2440	2455	2470	2485	2500	2515	2530	2545	2560	2575	2590	2605	2620	xiv	n
xv	o	2411	2426	2441 ⊙	2456	2471	2486 ⊙	2501	2516	2531 ⊙	2546	2561	2576 ⊙	2591	2606	2621 ⊙	xv	o

† The corresponding *current* astronomical years are one greater, *i. e.*, 1722 A. M. is the 1723d ordinal year of absolute "duration."

THE CHRONOLOGICAL YEARS OF "ALL PAST TIME,"

OR

The Civil A. M. Years of the Ancient Hebrew Cycle, from its Commencement.†

i	a	2622	2637	2652	2667	2682	2697	2712	2727	2742	2757	2772	2787	2802	2817	2832	i	a
ii	b	2623	2638	2653	2668	2683	2698	2713	2728	2743	2758	2773	2788	2803	2818	2833	ii	b
iii	c	2624	2639	2654	2669	2684	2699	2714	2729	2744	2759	2774	2789	2804	2819	2834	iii	c
iv	d	2625	2640	2655	2670	2685	2700	2715	2730	2745	2760	2775	2790	2805	2820	2835	iv	d
v	e	2626	2641	2656	2671	2686	2701	2716	2731	2746	2761	2776	2791	2806	2821	2836	v	e
vi	f	2627	2642	2657	2672	2687	2702	2717	2732	2747	2762	2777	2792	2807	2822	2837	vi	f
vii	g	2628	2643	2658	2673	2688	2703	2718	2733	2748	2763	2778	2793	2808	2823	2838	vii	g
viii	h	2629	2644	2659	2674	2689	2704	2719	2734	2749	2764	2779	2794	2809	2824	2839	viii	h
ix	i	2630	2645	2660	2675	2690	2705	2720	2735	2750	2765	2780	2795	2810	2825	2840	ix	i
x	j	2631	2646	2661	2676	2691	2706	2721	2736	2751	2766	2781	2796	2811	2826	2841	x	j
xi	k	2632	2647	2662	2677	2692	2707	2722	2737	2752	2767	2782	2797	2812	2827	2842	xi	k
xii	l	2633	2648	2663	2678	2693	2708	2723	2738	2753	2768	2783	2798	2813	2828	2843	xii	l
xiii	m	2634	2649	2664	2679	2694	2709	2724	2739	2754	2769	2784	2799	2814	2829	2844	xiii	m
xiv	n	2635	2650	2665	2680	2695	2710	2725	2740	2755	2770	2785	2800	2815	2830	2845	xiv	n
xv	o	2636	2651	2666	2681	2696	2711	2726	2741	2756	2771	2786	2801	2816	2831	2846	xv	o
				⊙			⊙			⊙			⊙			⊙		

† The corresponding *current* astronomical years are one greater, *i. e.*, 1722 A. M. is the 1723d ordinal year of absolute "duration."

THE CHRONOLOGICAL YEARS OF "ALL PAST TIME,"

OR

The Civil A. M. Years of the Ancient Hebrew Cycle, from its Commencement.†

i	a	2847	*2862	2877	2892	2907	2922	2937	2952	2967	2982	2997	3012	3027	3042	3057	i	a
ii	b	2848	2863	2878	2893	2908	2923	2938	2953	2968	2983	2998	3013	3028	3043	3058	ii	b
iii	c	2849	2864	2879	2894	2909	2924	2939	2954	2969	2984	2999	3014	3029	3044	3059	iii	c
iv	d	2850	2865	2880	2895	2910	2925	2940	2955	2970	2985	3000	3015	3030	3045	3060	iv	d
v	e	2851	2866	2881	2896	2911	2926	2941	2956	2971	2986	3001	3016	3031	3046	3061	v	e
vi	f	2852	2867	2882	2897	2912	2927	2942	2957	2972	2987	3002	3017	3032	3047	3062	vi	f
vii	g	2853	2868	2883	2898	2913	2928	2943	2958	2973	2988	3003	3018	3033	3048	3063	vii	g
viii	h	2854	2869	2884	2899	2914	2929	2944	2959	2974	2989	3004	3019	3034	3049	3064	viii	h
ix	i	2855	2870	2885	2900	2915	2930	2945	2960	2975	2990	3005	3020	3035	3050	3065	ix	i
x	j	2856	2871	2886	2901	2916	2931	2946	2961	2976	2991	3006	3021	3036	3051	3066	x	j
xi	k	2857	2872	2887	2902	2917	2932	2947	2962	2977	2992	3007	3022	3037	3052	3067	xi	k
xii	l	2858	2873	2888	2903	2918	2933	2948	2963	2978	2993	3008	3023	3038	3053	3068	xii	l
xiii	m	2859	2874	2889	2904	2919	2934	2949	2964	2979	2994	3009	3024	3039	3054	3069	xiii	m
xiv	n	2860	2875	2890	2905	2920	2935	2950	2965	2980	2995	3010	3025	3040	3055	3070	xiv	n
xv	o	2861	2876	2891 ⊙	2906	2921	2936 ⊙	2951	2966	2981 ⊙	2996	3011	3026 ⊙	3041	3056	3071 ⊙	xv	o

†The corresponding *current* astronomical years are one greater, *i. e.*, 1722 A. M. is the 1723d ordinal year of absolute "duration."

THE CHRONOLOGICAL YEARS OF "ALL PAST TIME,"

OR

The Civil A. M. Years of the Ancient Hebrew Cycle, from its Commencement.†

i	a	3072	3087	3102	3117	3132	* 3147	3162	3177	3192	3207	3222	3237	3252	3267	3282	i	a
ii	b	3073	3088	3103	3118	3133	3148	3163	3178	3193	3208	3223	3238	3253	3268	3283	ii	b
iii	c	3074	3089	3104	3119	3134	3149	3164	3179	3194	3209	3224	3239	3254	3269	3284	iii	c
iv	d	3075	3090	3105	3120	3135	3150	3165	3180	3195	3210	3225	3240	3255	3270	3285	iv	d
v	e	3076	3091	3106	3121	3136	3151	3166	3181	3196	3211	3226	3241	3256	3271	3286	v	e
vi	f	3077	3092	3107	3122	3137	3152	3167	3182	3197	3212	3227	3242	3257	3272	3287	vi	f
vii	g	3078	3093	3108	3123	3138	3153	3168	3183	3198	3213	3228	3243	3258	3273	3288	vii	g
viii	h	3079	3094	3109	3124	3139	3154	3169	3184	3199	3214	3229	3244	3259	3274	3289	viii	h
ix	i	3080	3095	3110	3125	3140	3155	3170	3185	3200	3215	3230	3245	3260	3275	3290	ix	i
x	j	3081	3096	3111	3126	3141	3156	3171	3186	3201	3216	3231	3246	3261	3276	3291	x	j
xi	k	3082	3097	3112	3127	3142	3157	3172	3187	3202	3217	3232	3247	3262	3277	3292	xi	k
xii	l	3083	3098	3113	3128	3143	3158	3173	3188	3203	3218	3233	3248	3263	3278	3293	xii	l
xiii	m	3084	3099	3114	3129	3144	3159	3174	3189	3204	3219	3234	3249	3264	3279	3294	xiii	m
xiv	n	3085	3100	3115	3130	3145	3160	3175	3190	3205	3220	3235	3250	3265	3280	3295	xiv	n
xv	o	3086	3101	3116 ⊙	3131	3146	3161 ⊙	3176	3191	3206 ⊙	3221	3236	3251 ⊙	3266	3281	3296 ⊙	xv	o

† The corresponding *current* astronomical years are one greater, *i. e.*, 1722 A. M. is the 1723d ordinal year of absolute "duration."

THE CHRONOLOGICAL YEARS OF "ALL PAST TIME,"

OR

The Civil A. M. Years of the Ancient Hebrew Cycle, from its Commencement.†

i	a	3297	3312	3327	3342	3357	3372	3387	3402	3417	* 3432	3447	3462	3477	3492	3507	i	a
ii	b	3298	3313	3328	3343	3358	3373	3388	3403	3418	3433	3448	3463	3478	3493	3508	ii	b
iii	c	3299	3314	3329	3344	3359	3374	3389	3404	3419	3434	3449	3464	3479	3494	3509	iii	c
iv	d	3300	3315	3330	3345	3360	3375	3390	3405	3420	3435	3450	3465	3480	3495	3510	iv	d
v	e	3301	3316	3331	3346	3361	3376	3391	3406	3421	3436	3451	3466	3481	3496	3511	v	e
vi	f	3302	3317	3332	3347	3362	3377	3392	3407	3422	3437	3452	3467	3482	3497	3512	vi	f
vii	g	3303	3318	3333	3348	3363	3378	3393	3408	3423	3438	3453	3468	3483	3498	3513	vii	g
viii	h	3304	3319	3334	3349	3364	3379	3394	3409	3424	3439	3454	3469	3484	3499	3514	viii	h
ix	i	3305	3320	3335	3350	3365	3380	3395	3410	3425	3440	3455	3470	3485	3500	3515	ix	i
x	j	3306	3321	3336	3351	3366	3381	3396	3411	3426	3441	3456	3471	3486	3501	3516	x	j
xi	k	3307	3322	3337	3352	3367	3382	3397	3412	3427	3442	3457	3472	3487	3502	3517	xi	k
xii	l	3308	3323	3338	3353	3368	3383	3398	3413	3428	3443	3458	3473	3488	3503	3518	xii	l
xiii	m	3309	3324	3339	3354	3369	3384	3399	3414	3429	3444	3459	3474	3489	3504	3519	xiii	m
xiv	n	3310	3325	3340	3355	3370	3385	3400	3415	3430	3445	3460	3475	3490	3505	3520	xiv	n
xv	o	3311	3326	3341 ⊙	3356	3371	3386 ⊙	3401	3416	3431 ⊙	3446	3461	3476 ⊙	3491	3506	3521 ⊙	xv	o

† The corresponding *current* astronomical years are one greater, *i. e.*, 1722 A. M. is the 1723d ordinal year of absolute "duration."

THE CHRONOLOGICAL YEARS OF "ALL PAST TIME,"

OR

The Civil A. M. Years of the Ancient Hebrew Cycle, from its Commencement.†

i	a	3522	3537	3552	3567	3582	3597	3612	3627	3642	3657	3672	3687	3702	* 3717	3732	i	a
ii	b	3523	3538	3553	3568	3583	3598	3613	3628	3643	3658	3673	3688	3703	3718	3733	ii	b
iii	c	3524	3539	3554	3569	3584	3599	3614	3629	3644	3659	3674	3689	3704	3719	3734	iii	c
iv	d	3525	3540	3555	3570	3585	3600	3615	3630	3645	3660	3675	3690	3705	3720	3735	iv	d
v	e	3526	3541	3556	3571	3586	3601	3616	3631	3646	3661	3676	3691	3706	3721	3736	v	e
vi	f	3527	3542	3557	3572	3587	3602	3617	3632	3647	3662	3677	3692	3707	3722	3737	vi	f
vii	g	3528	3543	3558	3573	3588	3603	3618	3633	3648	3663	3678	3693	3708	3723	3738	vii	g
viii	h	3529	3544	3559	3574	3589	3604	3619	3634	3649	3664	3679	3694	3709	3724	3739	viii	h
ix	i	3530	3545	3560	3575	3590	3605	3620	3635	3650	3665	3680	3695	3710	3725	3740	ix	i
x	j	3531	3546	3561	3576	3591	3606	3621	3636	3651	3666	3681	3696	3711	3726	3741	x	j
xi	k	3532	3547	3562	3577	3592	3607	3622	3637	3652	3667	3682	3697	3712	3727	3742	xi	k
xii	l	3533	3548	3563	3578	3593	3608	3623	3638	3653	3668	3683	3698	3713	3728	3743	xii	l
xiii	m	3534	3549	3564	3579	3594	3609	3624	3639	3654	3669	3684	3699	3714	3729	3744	xiii	m
xiv	n	3535	3550	3565	3580	3595	3610	3625	3640	3655	3670	3685	3700	3715	3730	3745	xiv	n
xv	o	3536	3551	3566	3581	3596	3611	3626	3641	3656	3671	3686	3701	3716	3731	3746	xv	o
				⊙			⊙			⊙			⊙			⊙		

† The corresponding *current* astronomical years are one greater, *i. e.*, 1722 A. M. is the 1723d ordinal year of absolute "duration."

THE CHRONOLOGICAL YEARS OF "ALL PAST TIME,"

OR

The Civil A. M. Years of the Ancient Hebrew Cycle, from its Commencement.†

i	a	3747	3762	3777	3792	3807	3822	3837	3852	3867	3882	3897	3912	3927	3942	3957	i	a
ii	b	3748	3763	3778	3793	3808	3823	3838	3853	3868	3883	3898	3913	3928	3943	3958	ii	b
iii	c	3749	3764	3779	3794	3809	3824	3839	3854	3869	3884	3899	3914	3929	3944	3959	iii	c
iv	d	3750	3765	3780	3795	3810	3825	3840	3855	3870	3885	3900	3915	3930	3945	3960	iv	d
v	e	3751	3766	3781	3796	3811	3826	3841	3856	3871	3886	3901	3916	3931	3946	3961	v	e
vi	f	3752	3767	3782	3797	3812	3827	3842	3857	3872	3887	3902	3917	3932	3947	3962	vi	f
vii	g	3753	3768	3783	3798	3813	3828	3843	3858	3873	3888	3903	3918	3933	3948	3963	vii	g
viii	h	3754	3769	3784	3799	3814	3829	3844	3859	3874	3889	3904	3919	3934	3949	3964	viii	h
ix	i	3755	3770	3785	3800	3815	3830	3845	3860	3875	3890	3905	3920	3935	3950	3965	ix	i
x	j	3756	3771	3786	3801	3816	3831	3846	3861	3876	3891	3906	3921	3936	3951	3966	x	j
xi	k	3757	3772	3787	3802	3817	3832	3847	3862	3877	3892	3907	3922	3937	3952	3967	xi	k
xii	l	3758	3773	3788	3803	3818	3833	3848	3863	3878	3893	3908	3923	3938	3953	3968	xii	l
xiii	m	3759	3774	3789	3804	3819	3834	3849	3864	3879	3894	3909	3924	3939	3954	3969	xiii	m
xiv	n	3760	3775	3790	3805	3820	3835	3850	3865	3880	3895	3910	3925	3940	3955	3970	xiv	n
xv	o	3761	3776	3791	3806	3821	3836	3851	3866	3881	3896	3911	3926	3941	3956	3971	xv	o
				⊙			⊙			⊙			⊙			⊙		

†The corresponding *current* astronomical years are one greater, *i. e.*, 1722 A. M. is the 1723d ordinal year of absolute "duration."

THE CHRONOLOGICAL YEARS OF "ALL PAST TIME,"

OR

The Civil A. M. Years of the Ancient Hebrew Cycle, from its Commencement.†

i	a	3972	3987	* 4002	4017	4032	4047	4062	4077	4092	4107	4122	4137	4152	4167	4182	i	a
ii	b	3973	3988	4003	4018	4033	4048	4063	4078	4093	4108	4123	4138	4153	4168	4183	ii	b
iii	c	3974	3989	4004	4019	4034	4049	4064	4079	4094	4109	4124	4139	4154	4169	4184	iii	c
iv	d	3975	3990	4005	4020	4035	4050	4065	4080	4095	4110	4125	4140	4155	4170	4185	iv	d
v	e	3976	3991	4006	4021	4036	4051	4066	4081	4096	4111	4126	4141	4156	4171	4186	v	e
vi	f	3977	3992	4007	4022	4037	4052	4067	4082	4097	4112	4127	4142	4157	4172	4187	vi	f
vii	g	3978	3993	4008	4023	4038	4053	4068	4083	4098	4113	4128	4143	4158	4173	4188	vii	g
viii	h	3979	3994	4009	4024	4039	4054	4069	4084	4099	4114	4129	4144	4159	4174	4189	viii	h
ix	i	3980	3995	4010	4025	4040	4055	4070	4085	4100	4115	4130	4145	4160	4175	4190	ix	i
x	j	3981	3996	4011	4026	4041	4056	4071	4086	4101	4116	4131	4146	4161	4176	4191	x	j
xi	k	3982	3997	4012	4027	4042	4057	4072	4087	4102	4117	4132	4147	4162	4177	4192	xi	k
xii	l	3983	3998	4013	4028	4043	4058	4073	4088	4103	4118	4133	4148	4163	4178	4193	xii	l
xiii	m	3984	3999	4014	4029	4044	4059	4074	4089	4104	4119	4134	4149	4164	4179	4194	xiii	m
xiv	n	3985	4000	4015	4030	4045	4060	4075	4090	4105	4120	4135	4150	4165	4180	4195	xiv	n
xv	o	3986	4001	4016	4031	4046	4061	4076	4091	4106	4121	4136	4151	4166	4181	4196	xv	o
				⊙			⊙			⊙			⊙			⊙		

† The corresponding *current* astronomical years are one greater, *i. e.*, 1722 A. M. is the 1723d ordinal year of absolute "duration."

THE CHRONOLOGICAL YEARS OF "ALL PAST TIME,"

OR

The Civil A. M. Years of the Ancient Hebrew Cycle, from its Commencement.†

i	a	4197	4212	4227	4242	4257	4272	*4287	4302	4317	4332	4347	4362	4377	4392	4407	i	a
ii	b	4198	4213	4228	4243	4258	4273	4288	4303	4318	4333	4348	4363	4378	4393	4408	ii	b
iii	c	4199	4214	4229	4244	4259	4274	4289	4304	4319	4334	4349	4364	4379	4394	4409	iii	c
iv	d	4200	4215	4230	4245	4260	4275	4290	4305	4320	4335	4350	4365	4380	4395	4410	iv	d
v	e	4201	4216	4231	4246	4261	4276	4291	4306	4321	4336	4351	4366	4381	4396	4411	v	e
vi	f	4202	4217	4232	4247	4262	4277	4292	4307	4322	4337	4352	4367	4382	4397	4412	vi	f
vii	g	4203	4218	4233	4248	4263	4278	4293	4308	4323	4338	4353	4368	4383	4398	4413	vii	g
viii	h	4204	4219	4234	4249	4264	4279	4294	4309	4324	4339	4354	4369	4384	4399	4414	viii	n
ix	i	4205	4220	4235	4250	4265	4280	4295	4310	4325	4340	4355	4370	4385	4400	4415	ix	i
x	j	4206	4221	4236	4251	4266	4281	4296	4311	4326	4341	4356	4371	4386	4401	4416	x	j
xi	k	4207	4222	4237	4252	4267	4282	4297	4312	4327	4342	4357	4372	4387	4402	4417	xi	k
xii	l	4208	4223	4238	4253	4268	4283	4298	4313	4328	4343	4358	4373	4388	4403	4418	xii	l
xiii	m	4209	4224	4239	4254	4269	4284	4299	4314	4329	4344	4359	4374	4389	4404	4419	xiii	m
xiv	n	4210	4225	4240	4255	4270	4285	4300	4315	4330	4345	4360	4375	4390	4405	4420	xiv	n
xv	o	4211	4226	4241 ⊙	4256	4271	4286 ⊙	4301	4316	4331 ⊙	4346	4361	4376 ⊙	4391	4406	4421 ⊙	xv	o

† The corresponding *current* astronomical years are one greater, *i. e.*, 1722 A. M. is the 1723d ordinal year of absolute "duration."

THE CHRONOLOGICAL YEARS OF "ALL PAST TIME,"

OR

The Civil A. M. Years of the Ancient Hebrew Cycle, from its Commencement.†

i	a	4422	4437	4452	4467	4482	4497	4512	4527	4542	4557	*4572	4587	4602	4617	4632	i	a
ii	b	4423	4438	4453	468	4483	4498	4513	4528	4543	4558	4573	4588	4603	4618	4633	ii	b
iii	c	4424	4439	4454	4469	4484	4499	4514	4529	4544	4559	4574	4589	4604	4619	4634	iii	c
iv	d	4425	4440	4455	4470	4485	4500	4515	4530	4545	4560	4575	4590	4605	4620	4635	iv	d
v	e	4426	4441	4456	4471	4486	4501	4516	4531	4546	4561	4576	4591	4606	4621	4636	v	e
vi	f	4427	4442	4457	4472	4487	4502	4517	4532	4547	4562	4577	4592	4607	4622	4637	vi	f
vii	g	4428	4443	4458	4473	4488	4503	4518	4533	4548	4563	4578	4593	4608	4623	4638	vii	g
viii	h	4429	4444	4459	4474	4489	4504	4519	4534	4549	4564	4579	4594	4609	4624	4639	viii	h
ix	i	4430	4445	4460	4475	4490	4505	4520	4535	4550	4565	4580	4595	4610	4625	4640	ix	i
x	j	4431	4446	4461	4476	4491	4506	4521	4536	4551	4566	4581	4596	4611	4626	4641	x	j
xi	k	4432	4447	4462	4477	4492	4507	4522	4537	4552	4567	4582	4597	4612	4627	4642	xi	k
xii	l	4433	4448	4463	4478	4493	4508	4523	4538	4553	4568	4583	4598	4613	4628	4643	xii	l
xiii	m	4434	4449	4464	4479	4494	4509	4524	4539	4554	4569	4584	4599	4614	4629	4644	xiii	m
xiv	n	4435	4450	4465	4480	4495	4510	4525	4540	4555	4570	4585	4600	4615	4630	4645	xiv	n
xv	o	4436	4451	4466	4481	4496	4511	4526	4541	4556	4571	4586	4601	4616	4631	4646	xv	o
				⊙			⊙			⊙			⊙			⊙		

† The corresponding *current* astronomical years are one greater, *i. e.*, 1722 A. M. is the 1723d ordinal year of absolute "duration."

THE CHRONOLOGICAL YEARS OF "ALL PAST TIME."

The Civil A. M. Years of the Ancient Hebrew Cycle, from its Commencement.†

i	a	4647	4662	4677	4692	4707	4722	4737	4752	4767	4782	4797	4812	4827	4842	* 4857	i	a
ii	b	4648	4663	4678	4693	4708	4723	4738	4753	4768	4783	4798	4813	4828	4843	4858	ii	b
iii	c	4649	4664	4679	4694	4709	4724	4739	4754	4769	4784	4799	4814	4829	4844	4859	iii	c
iv	d	4650	4665	4680	4695	4710	4725	4740	4755	4770	4785	4800	4815	4830	4845	4860	iv	d
v	e	4651	4666	4681	4696	4711	4726	4741	4756	4771	4786	4801	4816	4831	4846	4861	v	e
vi	f	4652	4667	4682	4697	4712	4727	4742	4757	4772	4787	4802	4817	4832	4847	4862	vi	f
vii	g	4653	4668	4683	4698	4713	4728	4743	4758	4773	4788	4803	4818	4833	4848	4863	vii	g
viii	h	4654	4669	4684	4699	4714	4729	4744	4759	4774	4789	4804	4819	4834	4849	4864	viii	h
ix	i	4655	4670	4685	4700	4715	4730	4745	4760	4775	4790	4805	4820	4835	4850	4865	ix	i
x	j	4656	4671	4686	4701	4716	4731	4746	4761	4776	4791	4806	4821	4836	4851	4866	x	j
xi	k	4657	4672	4687	4702	4717	4732	4747	4762	4777	4792	4807	4822	4837	4852	4867	xi	k
xii	l	4658	4673	4688	4703	4718	4733	4748	4763	4778	4793	4808	4823	4838	4853	4868	xii	l
xiii	m	4659	4674	4689	4704	4719	4734	4749	4764	4779	4794	4809	4824	4839	4854	4869	xiii	m
xiv	n	4660	4675	4690	4705	4720	4735	4750	4765	4780	4795	4810	4825	4840	4855	4870	xiv	n
xv	o	4661	4676	4691 ⊙	4706	4721	4736 ⊙	4751	4766	4781 ⊙	4796	4811	4826 ⊙	4841	4856	4871 ⊙	xv	o

†The corresponding *current* astronomical years are one greater, *i. e.*, 1722 A. M. is the 1723d ordinal year of absolute "duration."

THE CHRONOLOGICAL YEARS OF "ALL PAST TIME,"

OR

The Civil A. M. Years of the Ancient Hebrew Cycle, from its Commencement.†

i	a	4872	4887	4902	4917	4932	4947	4962	4977	4992	5007	5022	5037	5052	5067	5082	i	a
ii	b	4873	4888	4903	4918	4933	4948	4963	4978	4993	5008	5023	5038	5053	5068	5083	ii	b
iii	c	4874	4889	4904	4919	4934	4949	4964	4979	4994	5009	5024	5039	5054	5069	5084	iii	c
iv	d	4875	4890	4905	4920	4935	4950	4965	4980	4995	5010	5025	5040	5055	5070	5085	iv	d
v	e	4876	4891	4906	4921	4936	4951	4966	4981	4996	5011	5026	5041	5056	5071	5086	v	e
vi	f	4877	4892	4907	4922	4937	4952	4967	4982	4997	5012	5027	5042	5057	5072	5087	vi	f
vii	g	4878	4893	4908	4923	4938	4953	4968	4983	4998	5013	5028	5043	5058	5073	5088	vii	g
viii	h	4879	4894	4909	4924	4939	4954	4969	4984	4999	5014	5029	5044	5059	5074	5089	viii	h
ix	i	4880	4895	4910	4925	4940	4955	4970	4985	5000	5015	5030	5045	5060	5075	5090	ix	i
x	j	4881	4896	4911	4926	4941	4956	4971	4986	5001	5016	5031	5046	5061	5076	5091	x	j
xi	k	4882	4897	4912	4927	4942	4957	4972	4987	5002	5017	5032	5047	5062	5077	5092	xi	k
xii	l	4883	4898	4913	4928	4943	4958	4973	4988	5003	5018	5033	5048	5063	5078	5093	xii	l
xiii	m	4884	4899	4914	4929	4944	4959	4974	4989	5004	5019	5034	5049	5064	5079	5094	xiii	m
xiv	n	4885	4900	4915	4930	4945	4960	4975	4990	5005	5020	5035	5050	5065	5080	5095	xiv	n
xv	o	4886	4901	4916	4931	4946	4961	4976	4991	5006	5021	5036	5051	5066	5081	5096	xv	o
				⊙			⊙			⊙			⊙			⊙		

† The corresponding *current* astronomical years are one greater, *i. e.*, 1722 A. M. is the 1723d ordinal year of absolute "duration."

THE CHRONOLOGICAL YEARS OF "ALL PAST TIME,"

OR

The Civil A. M. Years of the Ancient Hebrew Cycle, from its Commencement.†

i	a	5097	5112	5127	*5142	5157	5172	5187	5202	5217	5232	5247	5262	5277	5292	5307	i	a
ii	b	5098	5113	5128	5143	5158	5173	5188	5203	5218	5233	5248	5263	5278	5293	5308	ii	b
iii	c	5099	5114	5129	5144	5159	5174	5189	5204	5219	5234	5249	5264	5279	5294	5309	iii	c
iv	d	5100	5115	5130	5145	5160	5175	5190	5205	5220	5235	5250	5265	5280	5295	5310	iv	d
v	e	5101	5116	5131	5146	5161	5176	5191	5206	5221	5236	5251	5266	5281	5296	5311	v	e
vi	f	5102	5117	5132	5147	5162	5177	5192	5207	5222	5237	5252	5267	5282	5297	5312	vi	f
vii	g	5103	5118	5133	5148	5163	5178	5193	5208	5223	5238	5253	5268	5283	5298	5313	vii	g
viii	h	5104	5119	5134	5149	5164	5179	5194	5209	5224	5239	5254	5269	5284	5299	5314	viii	h
ix	i	5105	5120	5135	5150	5165	5180	5195	5210	5225	5240	5255	5270	5285	5300	5315	ix	i
x	j	5106	5121	5136	5151	5166	5181	5196	5211	5226	5241	5256	5271	5286	5301	5316	x	j
xi	k	5107	5122	5137	5152	5167	5182	5197	5212	5227	5242	5257	5272	5287	5302	5317	xi	k
xii	l	5108	5123	5138	5153	5168	5183	5198	5213	5228	5243	5258	5273	5288	5303	5318	xii	l
xiii	m	5109	5124	5139	5154	5169	5184	5199	5214	5229	5244	5259	5274	5289	5304	5319	xiii	m
xiv	n	5110	5125	5140	5155	5170	5185	5200	5215	5230	5245	5260	5275	5290	5305	5320	xiv	n
xv	o	5111	5126	5141 ⊙	5156	5171	5186 ⊙	5201	5216	5231 ⊙	5246	5261	5276 ⊙	5291	5306	5321 ⊙	xv	o

† The corresponding *current* astronomical years are one greater, *i. e.*, 1722 A. M. is the 1723d ordinal year of absolute "duration."

THE CHRONOLOGICAL YEARS OF "ALL PAST TIME,"

OR

The Civil A. M. Years of the Ancient Hebrew Cycle from its Commencement.†

i	a	5322	5337	5352	5367	5382	5397	5412	*5427	5442	5457	5472	5487	5502	5517	5532	i	a
ii	b	5323	5338	5353	5368	5383	5398	5413	5428	5443	5458	5473	5488	5503	5518	5533	ii	b
iii	c	5324	5339	5354	5369	5384	5399	5414	5429	5444	5459	5474	5489	5504	5519	5534	iii	c
iv	d	5325	5340	5355	5370	5385	5400	5415	5430	5445	5460	5475	5490	5505	5520	5535	iv	d
v	e	5326	5341	5356	5371	5386	5401	5416	5431	5446	5461	5476	5491	5506	5521	5536	v	e
vi	f	5327	5342	5357	5372	5387	5402	5417	5432	5447	5462	5477	5492	5507	5522	5537	vi	f
vii	g	5328	5343	5358	5373	5388	5403	5418	5433	5448	5463	5478	5493	5508	5523	5538	vii	g
viii	h	5329	5344	5359	5374	5389	5404	5419	5434	5449	5464	5479	5494	5509	5524	5539	viii	h
ix	i	5330	5345	5360	5375	5390	5405	5420	5435	5450	5465	5480	5495	5510	5525	5540	ix	i
x	j	5331	5346	5361	5376	5391	5406	5421	5436	5451	5466	5481	5496	5511	5526	5541	x	j
xi	k	5332	5347	5362	5377	5392	5407	5422	5437	5452	5467	5482	5497	5512	5527	5542	xi	k
xii	l	5333	5348	5363	5378	5393	5408	5423	5438	5453	5468	5483	5498	5513	5528	5543	xii	l
xiii	m	5334	5349	5364	5379	5394	5409	5424	5439	5454	5469	5484	5499	5514	5529	5544	xiii	m
xiv	n	5335	5350	5365	5380	5395	5410	5425	5440	5455	5470	5485	5500	5515	5530	5545	xiv	n
xv	o	5336	5351	5366	5381	5396	5411	5426	5441	5456	5471	5486	5501	5516	5531	5546	xv	o
				⊙			⊙			⊙			⊙			⊙		

† The corresponding *current* astronomical years are one greater, *i. e.*, 1722 A. M. is the 1723d ordinal year of absolute "duration."

THE CHRONOLOGICAL YEARS OF "ALL PAST TIME,"

OR

The Civil A. M. Years of the Ancient Hebrew Cycle, from its Commencement.†

i	a	5547	5562	5577	5592	5607	5622	5637	5652	5667	5682	5697	*5712	5727	5742	5757	i	a
ii	b	5548	5563	5578	5593	5608	5623	5638	5653	5668	5683	5698	5713	5728	5743	5758	ii	b
iii	c	5549	5564	5579	5594	5609	5624	5639	5654	5669	5684	5699	5714	5729	5744	5759	iii	c
iv	d	5550	5565	5580	5595	5610	5625	5640	5655	5670	5685	5700	5715	5730	5745	5760	iv	d
v	e	5551	5566	5581	5596	5611	5626	5641	5656	5671	5686	5701	5716	5731	5746	5761	v	e
vi	f	5552	5567	5582	5597	5612	5627	5642	5657	5672	5687	5702	5717	5732	5747	5762	vi	f
vii	g	5553	5568	5583	5598	5613	5628	5643	5658	5673	5688	5703	5718	5733	5748	5763	vii	g
viii	h	5554	5569	5584	5599	5614	5629	5644	5659	5674	5689	5704	5719	5734	5749	5764	viii	h
ix	i	5555	5570	5585	5600	5615	5630	5645	5660	5675	5690	5705	5720	5735	5750	5765	ix	i
x	j	5556	5571	5586	5601	5616	5631	5646	5661	5676	5691	5706	5721	5736	5751	5766	x	j
xi	k	5557	5572	5587	5602	5617	5632	5647	5662	5677	5692	5707	5722	5737	5752	5767	xi	k
xii	l	5558	5573	5588	5603	5618	5633	5648	5663	5678	5693	5708	5723	5738	5753	5768	xii	l
xiii	m	5559	5574	5589	5604	5619	5634	5649	5664	5679	5694	5709	5724	5739	5754	5769	xiii	m
xiv	n	5560	5575	5590	5605	5620	5635	5650	5665	5680	5695	5710	5725	5740	5755	5770	xiv	n
xv	o	5561	5576	5591 ⊙	5606	5621	5636 ⊙	5651	5666	5681 ⊙	5696	5711	5726 ⊙	5741	5756	5771 ⊙	xv	o

†The corresponding *current* astronomical years are one greater, *i. e.*, 1722 A. M. is the 1723d ordinal year of absolute "duration."

THE CHRONOLOGICAL YEARS OF "ALL PAST TIME,"

OR

The Civil A. M. Years of the Ancient Hebrew Cycle, from its Commencement.†

i	a	5772	5787	5802	5817	5832	5847	5862	5877	5892	5907	5922	5937	5952	5967	5982	i	a
ii	b	5773	5788	5803	5818	5833	5848	5863	5878	5893	5908	5923	5938	5953	5968	5983	ii	b
iii	c	5774	5789	5804	5819	5834	5849	5864	5879	5894	5909	5924	5939	5954	5969	5984	iii	c
iv	d	5775	5790	5805	5820	5835	5850	5865	5880	5895	5910	5925	5940	5955	5970	5985	iv	d
v	e	5776	5791	5806	5821	5836	5851	5866	5881	5896	5911	5926	5941	5956	5971	5986	v	e
vi	f	5777	5792	5807	5822	5837	5852	5867	5882	5897	5912	5927	5942	5957	5972	5987	vi	f
vii	g	5778	5793	5808	5823	5838	5853	5868	5883	5898	5913	5928	5943	5958	5973	5988	vii	g
viii	h	5779	5794	5809	5824	5839	5854	5869	5884	5899	5914	5929	5944	5959	5974	5989	viii	h
ix	i	5780	5795	5810	5825	5840	5855	5870	5885	5900	5915	5930	5945	5960	5975	5990	ix	i
x	j	5781	5796	5811	5826	5841	5856	5871	5886	5901	5916	5931	5946	5961	5976	5991	x	j
xi	k	5782	5797	5812	5827	5842	5857	5872	5887	5902	5917	5932	5947	5962	5977	5992	xi	k
xii	l	5783	5798	5813	5828	5843	5858	5873	5888	5903	5918	5933	5948	5963	5978	5993	xii	l
xiii	m	5784	5799	5814	5829	5844	5859	5874	5889	5904	5919	5934	5949	5964	5979	5994	xiii	m
xiv	n	5785	5800	5815	5830	5845	5860	5875	5890	5905	5920	5935	5950	5965	5980	5995	xiv	n
xv	o	5786	5801	5816	5831	5846	5861	5876	5891	5906	5921	5936	5951	5966	5981	5996	xv	o
				⊙			⊙			⊙			⊙			⊙		

† The corresponding *current* astronomical years are one greater, *i. e.*, 1722 A. M. is the 1723d ordinal year of absolute "duration."

THE CHRONOLOGICAL YEARS OF "ALL PAST TIME,"

OR

The Civil A. M. Years of the Ancient Hebrew Cycle, from its Commencement.†

i	a	*5997	6012	6027	6042	6057	6072	6087	6102	6117	6132	6147	6162	6177	6192	6207	i	a
ii	b	5998	6013	6028	6043	6058	6073	6088	6103	6118	6133	6148	6163	6178	6193	6208	ii	b
iii	c	5999	6014	6029	6044	6059	6074	6089	6104	6119	6134	6149	6164	6179	6194	6209	iii	c
iv	d	6000	6015	6030	6045	6060	6075	6090	6105	6120	6135	6150	6165	6180	6195	6210	iv	d
v	e	6001	6016	6031	6046	6061	6076	6091	6106	6121	6136	6151	6166	6181	6196	6211	v	e
vi	f	6002	6017	6032	6047	6062	6077	6092	6107	6122	6137	6152	6167	6182	6197	6212	vi	f
vii	g	6003	6018	6033	6048	6063	6078	6093	6108	6123	6138	6153	6168	6183	6198	6213	vii	g
viii	h	6004	6019	6034	6049	6064	6079	6094	6109	6124	6139	6154	6169	6184	6199	6214	viii	h
ix	i	6005	6020	6035	6050	6065	6080	6095	6110	6125	6140	6155	6170	6185	6200	6215	ix	i
x	j	6006	6021	6036	6051	6066	6081	6096	6111	6126	6141	6156	6171	6186	6201	6216	x	j
xi	k	6007	6022	6037	6052	6067	6082	6097	6112	6127	6142	6157	6172	6187	6202	6217	xi	k
xii	l	6008	6023	6038	6053	6068	6083	6098	6113	6128	6143	6158	6173	6188	6203	6218	xii	l
xiii	m	6009	6024	6039	6054	6069	6084	6099	6114	6129	6144	6159	6174	6189	6204	6219	xiii	m
xiv	n	6010	6025	6040	6055	6070	6085	6100	6115	6130	6145	6160	6175	6190	6205	6220	xiv	n
xv	o	6011	6026	6041	6056	6071	6086	6101	6116	6131	6146	6161	6176	6191	6206	6221	xv	o
				⊙			⊙			⊙			⊙			⊙		

† The corresponding *current* astronomical years are one greater, *i. e.*, 1722 A. M. is the 1723d ordinal year of absolute "duration."

THE MEASURE OF HISTORY.

PART II.

SUNDRY SUNDAY LECTURES.

OUR RACE. At Music Hall and Elsewhere.

CHRONOLOGY. At Clarendon Street Church and Elsewhere.

"*Behold, ye despisers, and wonder, ana perish : for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.*"

Acts xiii. 41.

"*And for this cause God shall send them a strong delusion, that they should believe a lie :*

"*That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*"

II Thess. ii. 11, 12.

"*But ye, brethren, are not in darkness that that day should overtake you as a thief.*

"*Ye are all the children of light and the children of the day : we are not of the night nor of darkness.*"

I Thess. v. 4, 5.

OUR RACE.

ITS ORIGIN AND ITS DESTINY.*

MAN PROPOSES, GOD DISPOSES.

I am well aware of the prime object of these Sunday meetings in Music Hall, religious in the determination to have an open Bible in the Public Schools, patriotic in the sense of maintaining America for the Americans, jealous as to the administration of our laws by natives, hostile to an unchecked flood of unwelcome emigration, and organizing with anxiety against a hierarchy that is but the heir-loom of the dark and dismal Middle Ages. I am with you to the —not the bitter, but—the glorious end! Nor is it far off, either, if ye can discern the signs.

But shall I tell you how to win this battle upon every line at once? Read that Bible for yourselves, open the schools of your own minds publicly to its latter day interpretation, for most of it was written unto us; look unto the Rock whence ye yourselves are literally hewn, and unto Sarah who bare you.

*This Lecture was delivered under the auspices of the Boston Christian Progress and Patriotic Committee in Boston Music Hall on March 27th, 1892, which was the Sunday following the delivery of the "Star Lecture" already published. (See Study Number Eight, pages 220–251.)

Awake to the truth of your Identity with a Race "terrible from its beginnings and hitherto," and I guarantee to you,—O Saxon sons of Isaac, literal descendants of Abraham, that there will be no further doubt as to who shall rule this Land of Manasseh, nor of our Destiny.

I preach to you to-day the key-note of the coming crusade—your own Origin—and real "home rule!"

There was a day in Boston 200 years ago, when Bible knowledge was so common, when Moses and the Prophets were so familiar to your own and to my own ancestors, that what I have to say would have needed no references; and had the full glare of our Identity with one of the tribes of Lost Israel been let in upon those generations, they would have come gladly to it and rightly have divined its deep import. Must it be written against ours that the Puritans and Pilgrim Fathers, with all their Blue Laws, faults, and so-called narrowness—would our own paths were narrower and far more strait!—will rise up yet and condemn us because of the careless way in which we dwell amid fulfillments towards which all the former sons of men have peered with a supreme desire?

It needs not be; yet when He cometh to assume that Sceptre over the Kingdom of Israel—it is ominously queried—will He find faith upon the earth? God only knows!

BLIND GUIDES.

On the 19th of January, 1892, one of the leading expositors of the International Bible Lessons, (I think it was in the City of Churches!) took occasion

to condemn our present topic in the following words: "In the ninth year of King Hoshea, Israel was destroyed and the ten tribes were lost. They have been lost ever since, as is shown by the wild speculation of the people who are hunting for them, and among whom the fashionable fad just now is the identification of the ten tribes with the Anglo-Saxon race, and the establishment of Queen Victoria as a direct descendant of David. I tell all such people," says this learned Doctor, "that the ten tribes were not lost a minute too soon, that they were not worth hunting for, and that I hope they will stay lost to the end of time."

From this point of view, what will Dr. Meredith do with the whole book of the *Prophet* Hosea? And what can he do with seven-eighths of the Bible that refer to *Israel Redivivus*—born anew, revived, and restored to her possessions?

Finally, it is popular just now to laugh at serious things, and to condemn what cannot be met in fair argument with ridicule. My friends, it is a dangerous weapon—a boomerang. He laughs longest who laughs last. But the laughter of the future will be of joy to God—not of victory over those who know not what they do. Saxons! your name is "*Laughter*," for you are sons of "ISAAC!" and the day is nigh when the true heirs of the promise *will laugh back!*

But to our task:

SET THEE UP WAY-MARKS.

Some time ago, while glancing over the directory of a certain New England City, and scanning par-

ticularly the organization of certain churches of colonial age, I was deeply struck, and in much the same manner as St. Paul was when in the elder Athens he observed "an altar to the Unknown God." Yet after all, the simple thing that held my attention so especially was merely the enumeration among the officials of the congregation, of those whom we in this Greater Wessex of the Modern Day call "tythingmen," adhering still to quaint orthography, and persistently preserving here upon the distant shores of the New World, links in the chain of genealogical evidence which binds us not only to the mother country but reach unerringly back to an elder and a patriarchal one.

There are, however, but few of our New England churches that still elect and preserve these ancient Hebrew officers, for they are of pure and direct Hebrew origin, and can be traced in the annals of our own past generations back to the days of Nehemiah (xii. 44) and beyond.

In the famous words of St. Paul, then, spoken upon Mars Hill, and intentionally paraphrased to suit this modern occasion, let me say, that: Whom therefore ye, with your tythingmen, ignorantly perpetuate, them declare I unto you; and that you should seek for them and find them, though the way-marks be not far from every one of us—for from them we live and move and have our earthly being, as certain of our own poets have said: "For we are also their offspring;" or as another of our poets has announced: "I, too, am of Arcadia."

In Israel, and among the earliest Anglo-Saxons of whom we have any positive records, a "tything" was a number or company of ten householders dwelling near each other. They were sureties or free pledges to the king for the good behavior of each other; a decennary; and a "tythingman" was the chief man of such a "tything," "a captain of the tens," into which "Israel" has always been divided.

At the beginning of his "History of the English People," Green gives an account of the Anglo-Saxon invasion of England, and particularly of the so-called Teutonic Tribe of "Angles," from whom England eventually took its name.

In describing their political system, containing many democratic elements, he speaks of the different officers of their government and administration; and, among others, speaks of an official of theirs, regularly elected from time to time, and called by them a "tythingman."

He was an officer of the petty police, of inferior rank, the head of a "tythe," and in a general way had such powers as our own constables and policemen have, including the power to make arrests.

We have in Connecticut, and have always had, an officer bearing this same name. And, down to 1866, "tythingmen" were regularly and annually chosen in New Haven town meetings by the town men or freeholders, just as they were in the most ancient England of Europe.

They were sworn officers of a strictly religious character. Their duties were to inquire after and make

due presentment of all violations of the act for t[...] due observance of the Lord's Day, and to apprehe[...] and carry before the justice of the peace all perso[...] violating that act, to be dealt with according to la[...] provided they were taken on sight or on immedia[...] information of others.

Substantially, their powers were limited to t[...] preservation of order in the churches, and did n[...] include the general powers of arrest for other viol[...]tions of the law.

In the year 1866 the power of electing them w[...] taken from the towns and transferred back to t[...] church societies, where it originally seems to ha[...] belonged, and where it now remains.

THE THREAD OF THE LABYRINTH.

These "tythingmen," with their peculiarly re[...]gious functions, came with our ancestors into Ne[...] England across the sea from Old England, and in[...] Old England across the Channel with their ancesto[...] the Teutonic "Angles" or "Engles;" and aga[...] with their ancestors, across the Continent via "t[...] Crimean peninsula," via "the passes of the Cauc[...]sus," via the "narrow passages of the river Euphr[...]tes," aye earlier, grander yet, via the "fords [...] the river Jordan," with their ancestors, when wi[...] Ephraim in the van, they went out of "the land [...] lofty origins" to be lost, as God's Word says, for [...] *purpose*, in the wilderness.

To be lost! but note this, also to be "foun[...] again," and found as the dominant people of t[...] latter days.

In the very last chapter of the Old Testament—e IVth of Malachi, a prophet who wrote to "Israel" ther than to "Judah," the Lord says of those who all have descended from them in these latter days -"But unto you that fear my Name shall the sun of ghteousness arise with healing in his wings; and ye all go forth and grow up as [Angli—*i. e.*] as lves [or heifers] of the stall. And ye shall tread own the wicked, for they shall be as ashes under e soles of your feet in the day that I shall *do this*, ith the Lord of Hosts."

"Remember ye the laws of Moses, my servant, hich I commanded to him in Horeb for all Israel. ehold I will send you Elijah, the prophet, before e coming of the great and dreadful day of the ord: And he shall turn the hearts of the children to eir fathers;" *i. e.* back to the ancestral rock hence they are hewn!

That such a prophet is yet to arise in the land of e Angli, I, among millions of Anglo-Saxons, firmly elieve; and that we may earnestly inquire into some f the genealogical matters, which concern us all in iew of such a possibility—now the very opposite of mote—is why I am gladly here to-day at your quest.

"Have we not all one father?" says this last of all e elder prophets.

"Hath not one God created us? Why, then, do we eal treacherously, every man against his brother, by rofaning the covenant of our fathers?"

But as Malachi continues: "Even from the days

of your fathers ye have gone astray from mine ordinances and have not kept them. Return unto me, saith the Lord of Hosts. Bring ye all the tythes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing such that there shall not be room enough to receive it. And all nations shall call you blessed."

RESPONSIBILITY.

These words, my friends, are spoken unto you, this day, in their full significance. Ye have your "tythingmen;" so far, so good. Give unto God, for the truth's sake one "tythe" of your attention, and prove Him, *i. e.* come with me into the outlines of the transcendent topics we are here to discuss, and I will guarantee to you before you have begun, a light which will illuminate the whole Bible, from Genesis to Revelation, and which no phase of modern doubt or criticism can ever hereafter, in the least degree, extinguish.

For a dozen years—a full Anglo-Saxon and Israelitish "baker's dozen"—I have fought to bring this topic to the due attention of our own half of the Anglo-Saxon Race—the Greater Wessex of the Present day. At last, and after untold opposition, and with God's help only, I have been able to see the truth as it appears to me, cast into lead, and given to the Press. It now remains to be seen to what extent this message will be received, and whether in reality the fullness of the times for this disclosure has

indeed arrived? My own opinion is that it has, and that henceforth a new Gospel is to be widely and more widely disseminated throughout Anglo-Saxon lands.

I have two texts, therefore, to commend to you:—"Prove all things—hold fast that which is good." And to that end "Search the Scriptures!"

The definition of the word "*Gospel*," as given by the dictionaries, is—"A System of Religious Truth."

It is to such a system, that, to-day, I have the pleasure of inviting your attention.

It is a Gospel founded upon—

1. Moses and the Prophets;
2. Herodotus and the Historians;
3. Christ and the Apostles.

I shall therefore ask you to come with me back through the centuries, and to imagine yourselves listening, as others listened 1864 years ago, for the first time to a "*New* Gospel."

In so far, therefore, as it may be in your several individual powers, I beg of you to place yourselves in a parallel position, condition, and situation; for it is my purpose so *to* place you, and I need your willing hearts and ears assenting, quite as much as if we were seated with locked doors, in some upper chamber at Jerusalem.

As a Gospel is a system of Truth—I have one to impart. It conforms to the Old Testament, as well as to the New. It is grandly Christian, and it is broadly Hebrew. To accept it will widen your faith, and dash away all doubt forever; nor will it militate,

at all, against whatever special system of religious thought your Protestant surroundings may have led you into.

But note this:

To preach it in your ears is to put upon *you*, individually, and to the same degree,—the responsibility that was placed upon those who listened to the Sermon on the Mount.

For henceforth it will be possible for you to see the TRUTH as you have never so done before, and if you reject it, finding therein no bond of sympathy, I tremble for whatever faith you have which may be designated *genuine!*

OUT OF THE DEEP.

Doubt, in high places, has never before been so prevalent as now.

And yet TRUTH has never been so close at hand. Indeed we are living in an "age of Miracle" and "Fulfillment" even greater than that which dawned at the wedding feast of Cana.

I mean this literally, and although time will forbid us to do more than scan the subject, you will see before we close it, that, if the half of what you hear be true, a Wedding Feast far greater is At Hand, and that the atmosphere you breathe is alive with prodigies, and inspiration in its fullest sense.

I weigh my words, and know whereof I speak, and speak with the full authority of TRUTH.

If "faith is the substance of things" merely *hoped* for—and "tne evidence of things *not* seen"—then, and to the same degree,—

"*Conviction* is the substance of things KNOWN—the evidence of things plainly *seen*"—and it is my privilege to share with you, to-day, the continent of Conviction whereupon, personally, I firmly stand.

But this leads me to a pointed question:—

"What came *ye* out for to *see?* A reed shaken by the wind?"

Verily I tell you, yes. A *reed* once shaken by the wind of every modern doctrine, doubt and dogmatism, and "a *bruised* reed," for in the Wilderness of modern schools of thought, I, personally, have taken every degree from Darwin to Materialism, and from Evolution almost to Atheism—and found them each in turn devoid of such *logic* as one is justified in expecting when in honesty he seeks the TRUTH.

I have renounced these dark degrees of the World's University, simply because they will not bear the logical scrutiny of thorough investigation; they are full of *non sequiturs*, of sophistry, and gaps which no ingenuity of the learned can bridge over, and it is a plain truth that to read them is a waste of Time, and to believe them a prostitution of Eternity.

It is essential that I should make these preliminary remarks and admissions here; for I wish to claim the full right to speak "with authority" in these premises, and not as one who condemns that which he has not earnestly studied and investigated.

For twenty-one years I have studied, and taught, in various schools, colleges, academies and universities in this land, and, as I hold Degrees from several of them, it will be readily taken for granted that I

am somewhat versed in the "Philosophy of Modern Thought;" and that if I have come to disagree with it, almost entirely, it must have been by virtue of having found it *void* after passing through it.

Out of the unrest of such a wilderness—it has been my privilege to *escape*, and albeit still "a bruised reed," to have been transplanted into soil where even *such* reeds are by no means "broken," but regain their vigor and their health.

It is for this reason that I have been led to publish the volumes now "on sale" in our community, and in which the whole of what I can but briefly touch upon to-day is logically set forth, and at due length for all, who, like myself, are willing to search all things, and to hold fast to what their reasons, balanced by their consciences, may at length find GOOD, because from GOD!

And it is on this account also, that, at the request of some among you, who have already perused these volumes, I am here to-day, to scan the story of "Our Race—its Origin, and Destiny," within the hearing of the rest.

QUERY.

Where are the "Lost Ten Tribes of Israel?"

More than all others the English speaking people have searched for them in every newly discovered land—and so far to no purpose. Two of the original Twelve Tribes have always been with us—the Jews or people of Judah, whence their name, with whom the Levites are admittedly merged. They number some eight million souls, and if two number eight,

then the ten others, of the same potent stock and seed, *i. e.* of Abraham, Isaac and Jacob, should number at least five times eight, or Forty Million.

But as the Holy Writ tells us that the census of Judah was always to be relatively small until after the Restitution, while that of "Israel" was to be positively and far more than proportionately the other way, it is manifest that when found and numbered she will many times exceed this minimum number of Forty Million.

The correct solution of this all important query, therefore, means to a lost people "life from the very dead," an awakening out of sleep—for thus St. Paul with pointed significance characterizes their literal resurrection in the latter days.

But St. Paul is not the only one among the inspired writers who likens this recognition of "Israel"—this self recognition—this looking unto the Rock whence she is hewn—as equivalent to a resurrection. The Prophet Ezekiel, 630 years before him, had used the very same simile.

Let me read in your ears one of his, now and henceforth to be, *most significant Chapters!*

CHAPTER XXXVII.

Reviving in Israel promised [*in a parable*].

1 The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which *was* full of bones.

2 And caused me to pass by them round about; and, behold, *there were* very many in the open valley; and, lo, *they were* very dry.

3 And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

4 Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

5 Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the Lord.

7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above: but *there was* no breath in them.

9 Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

[THE PARABLE EXPLAINED.]

11 ¶ Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

12 Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13 And ye shall know that I *am* the Lord, when I have opened your graves, O my people, and brought you up out of your graves,

14 And shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken *it*, and performed *it*, saith the Lord.

[ANOTHER PARABLE.]

15 ¶ The word of the Lord came again unto me, saying,
16 Moreover, thou son of man, take thee one stick, and write
upon it, For Judah, and for the children of Israel his com-
panions: then take another stick, and write upon it, For Joseph,
the stick of Ephraim, and *for* all the house of Israel his com-
panions:
17 And join them one to another into one stick; and they
shall become one in thine hand.

[AND ITS EXPLANATION.]

18 ¶ And when the children of thy people shall speak unto
thee, saying, Wilt thou not shew us what thou *meanest* by
these?
19 Say unto them, Thus saith the Lord God; Behold, I will
take the stick of Joseph, which *is* in the hand of Ephraim, and
the tribes of Israel his fellows, and will put them with him,
even with the stick of Judah, and make them one stick, and
they shall be one in mine hand.
20 ¶ And the sticks whereon thou writest shall be in thine
hand before their eyes.
21 And say unto them, Thus saith the Lord God; Behold, I
will take the children of Israel from among the heathen,
whither they be gone, and will gather them on every side, and
bring them into their own land:
22 And I will make them one nation in the land upon the
mountains of Israel; and one king shall be king to them all:
and they shall be no more two nations, neither shall they be
divided into two kingdoms any more at all:
23 Neither shall they defile themselves any more with their
idols, nor with their detestable things, nor with any of their
transgressions: but I will save them out of all their dwelling
places, wherein they have sinned, and will cleanse them: so
shall they be my people, and I will be their God.
24 And David my servant *shall be* king over them; and they
all shall have one shepherd: they shall also walk in my judg-
ments, and observe my statutes, and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever.

26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28 And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

THE QUALITY OF THINGS.

The events detailed in that Chapter have never yet transpired. Israel is still in a measure "lost," and Judah "scattered;" they are two nations not yet joined, and the second return is still in the future.

But to those who read between the lines of current events, to those whose *lamps* are not only *lighted*, but whose *vessels* are filled with oil drawn from the Prophets, it is growing daily more manifest that the world is hurrying into a sequence of political issues whose consequences, by apparently purely natural incidents, concern the fate of Palestine. And they conspire, in such momentous ways, to focus *there* our whole attention, that it is certain our century will not go out without steps being taken to recover it, *and give it to the Jews.*

England is by treaty the "protector of the Holy places"—the policy of her people is D'Israelian, and D'Israeli in his own day foresaw ours. If Judah

shall go home under England's protection, then England is Israel, and the two sticks will at last be One Nation.

But the Second Return will be consummated under the auspices of the Second Advent! there are momentous things in our immediate Future!

There never was a day in which earnest Bible-Study was more necessary, nor one in which so rich a harvest stood ready for the reaping. How few laborers there are in the field—how over-ripe the fruit!

Most people are literally afraid to investigate, and well they may be if the so-called "Higher Criticism" is to guide their studies.

Others, of the laity, consider it beyond their sphere, and so far as "Moses and the Prophets" are concerned, even the clergy almost entirely neglect them. This is an odd fact, but it is absolutely true. I will venture that out of fifty-two sermons apiece, preached in the several churches of this city during the past twelve months, not one per cent of the texts and teachings have been drawn from the Prophets and the prophecies of the latter times. Not one per cent has been devoted to warning the people to flee from the wrath to come. Else wherefore are you here, and not at church, this Sabbath day?

I readily grant that sin, repentance, and the Gospel are the "ends" of apostolic work,—and that a new life is the object,—nevertheless, I hold and maintain upon immovable premises that Christ and the *real* resurrection can be no longer successfully preached

without "Israel" lost, and *redivivus*,—*i. e.* "found again!"

These are the only "means" to adequately reach the end in view, and if you read the Bible closely, you will find that they are Jehovah's means, and have been reserved against these days of ours for their due and full initiation.

Not though one rose from the dead—and one has risen!—will men believe, unless implicitly they likewise are taught to believe, and to understand "Moses and the Prophets"—so said the Saviour Himself. Let us accept the saying as a verity.

It is the Bible that the atheist attacks—the Old Testament chiefly—for he is always logical, and he perceives that if the foundation is undermined, the superstructure falls. Therefore, if you can but perceive the significance of this remark, from one who has, in his day, been a doubter if not a disbeliever, this Old Testament is our one and sole bulwark of defense.

It will not do to preach Christ and to deny Moses. It will not do to doubt the universality of the flood, and try to accept a Saviour who alludes to it as a fact, and a guarantee of His Second Advent.

LET GOD BE TRUE.

"A house divided against itself cannot stand," is the Eternal dictum of Him who is Eternal Truth, and there can be no compromise at all, anywhere, along the whole line of Biblical Theology, if it expects to survive the cool and cutting logic of these hurrying days of practical affairs.

it will not do to doubt the story of Jonah, and listen to the tale of Christ, of whom Jonah, by his own statement, was a type.

It will not do to doubt Joshua's Long Day, with the Sun and the Moon poised in mid-heaven while he fought, and still strive to stultify our hearts with the hopes of a longer day, when even Sun and Moon will not be needed.

Is not the logic of this position patent to the practical eyes of common sense? If *you* can hold your shaken faith in *spite* of it, do you not see that it is plainly impossible for the larger part of men to do so? And must we not tremble for the "Faith of the Fathers," if those who man the Biblical Ship continue to direct it into such shoal waters?

If the story of Eden, and the Deluge, of Jericho, of Jonah, and of Joshua, are myths, or fables, and not literal facts, then, to my mind, all that follows them is equally so, and faith lost in "Moses and the Prophets" can never be *savingly*, and logically found, and recovered in "Christ and the Apostles."

It was in just this spirit that, some years ago, fully adrift, I realized, at last, that we must recapture the Ararat redoubt, replace the Long Day in our Scientific Chronology, believe Moses rather than the Moabite stone, and the Bible than a Brick from Babylon, and that, as the study of prophecy was impressively recommended, it would repay labor, if so be that labor is ever to be found worthy of its wages.

And I also made up my mind that if the Father

and the Son were one—if the Christ of the New was the Jehovah of the Old, then to such as honestly demanded proof, proof would be forthcoming, even as it was to doubting Thomas.

Such proof I have discovered and I have sworn that I will make it known.

THOU ART THE MAN!

Ever since the Anglo-Saxon Race became Christianized we have puzzled ourselves over the fate of the Lost Tribes of Israel. We have hunted for them everywhere and thought of them in all our explorations. We have sung of them—and still sing—

'Where, oh where, are the Hebrew children ?"

and to most of us the song is answered only by its own echo. The fact is, we are a blind people looking for ourselves!

I shall not allude to the various theories by which different writers have found them in the North American Indians, the Mexican Aztecs, the Esquimaux, the Beni Israel of Afghanistan, etc., for if any of these far-fetched theories are true,—any of them—they so belittle the fulfillment promised as to make it practically false.

The Jews we have yet with us. They are often quoted as a standing miracle—one of God's "Witnesses." They fulfill every jot and title ever uttered for or against them. Scattered, peeled, bereft and trodden down, they were never to be lost, nor is there under heaven a land where they can conceal the "Shew of their countenance." They are marked even among aborigines! But the day of their

redemption draweth very near. Their King is coming in our generation, and has declared that "He will save the tents of Judah first."

But there are *two* Witnesses among men—and if Judah is one of them, "Israel" is the other. Where, then, is this other?

In view of the singular perpetuation of Judah's *Identity*, is not the *loss* of the Ten Tribes far more wonderful?

In this consideration there enter all the contrasted promises of *blessings* instead of curses, *numbers* instead of paucity of children, and of a *fixed* location, in the strong North-west angle of the Earth and the inheritance of its desolate heritages—instead of no place of their own!

"Behold!" said God to David, "I will provide a PLACE for my people Israel, and will *plant* them, and they shall no more be rooted up, and thy seed shall rule over them. Thou shalt never want a man to sit upon thy throne,"—for the Sceptre shall not depart from Judah until Shiloh come.

Now I have never met a Biblical student, nor a clergyman, who (outside of the solution I shall give you) could account for the gap or lapse in David's line from Zedekiah to the present day—or even for the fatal hiatus between Zedekiah and Christ.

So far as Biblical Chronicles go, Zedekiah was the very last King of David's line of whom we have any record, and Josephus corroborates our universally accepted Sacred Biography, that this line did run out with Zedekiah.

He died in Babylon about 550 years before the Saviour came.

Now, if God's covenant of salt had any savor of honesty, of truth, and of power to accomplish itself —and none of His words shall go back void!—we must fill up this deadly gap—fill it up so as to satisfy an intelligent Japanese, willing to accept the comforting promises of Christianity if you can prove to him, by the fulfillment of this one, the explicit and unconditional oath of Jehovah to David—that all others must be equally, and logically, and literally, true.

SIGNIFICANT SILENCE.

It is a remarkable fact that even the Saviour disavowed any intention to assume, or restore the Sceptre, in His day, or to explain its apparent disappearance. He simply told His disciples that it was not for *them* to know the "times" which the Father had reserved for other generations.

But it *is* for *us* to know them, because upon *us* has the end of the latter times fallen.

The Saviour *might* have said, upon the Mount and Morning of His Ascension, when asked this last and anxious question:—

"Children, I have sent you unto the Lost Tribes of the House of Israel—the Spirit will lead you to them. They have with them the Sceptre, Seed and Throne of David, and must retain it until I return to wield it for myself. Go seek that Sceptre in the Islands of the North and West—the strong angle of Empire—and preach these tidings as you go."

He said nothing—yet the Spirit led them to their

kith and kin, and kindled in the hearts of the Stonemen of the unconquerable Stone Empire the ever spreading flames of the New and Better Covenant. In those days our Saxon ancestors entertained angels of their own stock, unawares!

Jehovah's oath to David has been literally kept. God has provided a place for Israel, and thither, for centuries, have the Tribes been gathered, one by one, and there has Judah's Sceptre always flourished, since it disappeared from Jerusalem,—and there forever it is still supreme.

The magnitude of this subject is such that it is utterly impossible to compass it in an hour—no, not in a lifetime of long hours—I speak with the full knowledge of the import of my words.

It begins at Moses and sweeps into its strong flowing stream the whole of all the Scriptures.

It is a topic without compeer in human interest. It comprehends the whole Philosophy of History, and is indeed Jehovah's Romance.

It is a story, of consecutive facts, threaded with a sequence which begets conviction, and one which is now rushing to its astounding culmination amid such overwhelming circumstances that when fully comprehended, faith becomes at once a scientific necessity, and every stone in its foundation is rooted down into the living truth.

I can employ no form of words sufficient to express my own absolute belief — which twenty-one years of close study have substantiated—in the full and complete Inspiration of the Bible, and in its culminating

fulfillment in ourselves—the Anglo-Saxon, or English Speaking peoples—to whom has been reserved the Final, and Supreme Miracle of the Ages—the full realization of our Origin and Destiny—with all that this implies.

Now the beauty of this whole conviction is that from this standpoint the light shines in without the aid of any outside adjuncts.

The student who desires "the truth, the whole truth, and nothing but the truth," has no need to seek it with a hand-book of the "Higher Criticism," nor the learned Commentaries of a Pharisaical School. The Anglo-Saxon Race, its Origin and Destiny, are Commentaries all sufficient.

AS THEN, SO NOW

The truth of Almighty God is as much involved in the Identity of our Race with Lost Israel, as the Identity of Christ was involved in the truth of Moses and the Prophets. The two cases are absolutely parallel, the arguments are similar, and the conclusions equally inevitable.

The great error of the Jews was that they materialized their promises, and rejected Christ because they could not comprehend, and did not wish, a purely spiritual kingdom.

The parallel and still greater error of us "Israelites" is that—blind unto the Rock whence we are literally hewn—we spiritualize all that concerns ourselves, look upon ourselves as Gentiles, and fail to see that the promises to Israel are chiefly material, and involve an inheritance of just such prosperity as is bestowed upon Anglo-Saxons only.

In the meantime such an array of facts are being gathered into garners close at hand, that when the scales fall from our eyes "the Nation and the Company of Nations"—Manasseh and Ephraim, America and England, Brother John and Brother Jonathan, will be re-born in a day.*

England's interest has already been widely enlisted in this theme, and whole libraries of publications and periodicals have found their way all over its Empire. Some of its brochures have received absolutely unparalleled circulation. Edward Hine, its greatest apostle, the man who first disseminated the Light, has reached over 5,000,000 readers, has filled Exeter Hall several times, and has elicited Royal Patronage in his undertaking. He was my guest for a month and a half, during his visit to this country, and told me that he had personally converted 5,000 avowed atheists simply by the logic of this theme. Who can produce a showing such as this? That whole societies, which had bound themselves together to refute the Bible, had been overcome by his arguments, had come upon his stage in bodies, and after publicly recanting atheism, had joined the Church!

Which Church?

Every Church!

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* Let no man think I do not recognize our present unworthiness, our national iniquity, and our backsliding propensities. Judah was none the less Judah, while in Captivity at Babylon—so Israel in Gentile lands, and blind and willful, is none the less a people never out of sight! Identities to-day are plain enough—but who shall conceive of their scope, and certainty in days to come! Happy is he who can see a wee bit in the dark!

This subject is without dogma. It is beyond all danger of any phase of sectarianism. It is Fundamental, Hebrew, Biblical—it is the desire of those who sigh for Christian unity. It is founded upon Moses and the Apostles, Christ and the Prophets, and within them, men may differ to any degree, and still be reckoned as of "Israel."

BRING FORTH YOUR REASONS.

Let us scan this matter closer. We call ourselves *Saxons*. Why? Because Rome christened us so from our stone-slinging propensities—hence saxae, or "*stone men?*" Not at all. Rome misunderstood our name, although *her* derivation has a deep significance.

Traced back, through an hundred forms to its origin, the name is *I–Sakai–Sunia*, *Sak-Sunia*, Saxons. *Sunia* means sons of, Isaac–Sunnia—"The Sons of Isaac"—Saxons!

We have dropped the "I" just as we have corrupted Stamboul from Istamboul.

Thus Saxons are as literally called "In Isaac's Name" as it was predicted they should be, as they are called Christian in His whose type our father Isaac was.

We are Scythians from the city of Scythopolis—the ancient name of Bethshan, the city of the Scyths or "wanderers," at the Southern extremity of Lake Gennesaret.

We are also called Scots or Scoths, from being wanderers and dwellers in booths,—and Succoth is just five miles south of Scythopolis.

The most ancient name of Syria was Scythia, and

"a Syrian or Scythian am I," said Jacob, Isaac's son, to Pharaoh.

We are called Ga-els, An-ga-els, and Wa-els, because we hail from Gaelee,—or Galilee, which was the land of Gilead, and compassed just these places.

We are called Cymri, or Kymry, because our fathers were Baal worshippers, and for this reason they were cast out of Symria, or Symaria.

Is this far fetched?

Come with me to the British Museum and read the tablet of Shalmaneser, who took away the Ten-Tribed House of Baal.

"I, Shalmaneser descended upon the cities of Kymaria, and took captive the Beth Khumree. I placed them in the land of Media. I left none of them." *Beth* is the Hebrew for House, *Khumree* is the Hebrew for Baal worshipper.

Herodotus, the Father of History, finds our acknowledged ancestors the Cumbri, 450 B. C., in the Crimea, and traces them back to Media, at about 600 B. C. However, he expressly indicates that Media was not their land of origin.

But Sharon Turner, "the Father of Anglo-Saxon History" takes up the thread, and far down the centuries and from Britain, traces the Angles, Saxons, Danes, and Normans—all Cymry, all Scots, all Scyths, all Syrians, all An-Gaels of Angaland, back to the Crimea, and joins them to the Cumbri of Herodotus and the Khumree of Shalmaneser.

But can we not trace these people still more closely?

"Set you up way-marks," they were bidden, just as

Jack (the short for Isaac) was, in the legend which our ancestors brought with them, as they trended Westward—in search of Empire—on through Europe.

The beans they strewed along their route took root in names, and, for instance, everywhere they rested, they remembered Jordan's banks. They stayed upon the Dan, and camped upon the Danube; they loitered on the Don, and rested on the banks of the Danieper, the Daniester, the Danan, the Daninn, the Danez, the Erdon, the Eridon, and the thousand other Dans and Dons of ancient Geography. As Mace-*Dans*, aud Lace-*Dans*, they settled Greece and gave to it their name, Danai. Thence they wrote back to Jonathan, the High Priest, at Jerusalem, as Josephus testifies, and sealed their letter with the seal of Dan—"A Rider, and a serpent in the way."

There were Dan-ites in this vast migration, and it was the unvarying custom of this particular Tribe of Israel to name their cities and their lands of rest after Dan their Father. It was because of this propensity that they changed the name of Laish to that of Dan, in the oak and cedar regions, whence they drew the timber for their ships.

THE PIONEERS OF ISRAEL.

Dan was a scattered Tribe from the beginning—He abode in ships." But "why?"

Because he was the Pioneer of Israel, on sea as well as land, and out through the gates of Hercules (Sampson was a Danite!) his keels reached Ireland long before the "Sons of Zerah" brought Milesius' fame and Judah's double sceptre there, to blend with that of Phares,

Sweep your mind's eye over these divergent streams of Israel's migrations. See Dan in the bulk of his Tribe, people Ireland, as the Tuatha de Daanans, at least 1200 years B. C., and name its sacred and most ancient promontory Jeronacron—which is Jerusalem. See the Milesians follow them, and yet —anticipate both Empire and the Sceptre! See Simeon, Dan's brother shipping-tribe, settle in Albion, as the Simonii or ancient Welsh, but better known as Kymry, or Khumru. See the representatives of the other seven tribes resting in Asia Minor and the Black Sea Region, until after St. John has written his seven epistles to their "Seven Churches!" See their bulk, however, always moving Westward, and settle at length in Den-merke—Dan's mark or bourne, or limit! Then see these seven—as the Heptarchy—take shipping once again and join the other two in *Britham*, which is the Hebrew word for Covenant—the land of Espousals, Beulah!

Verily did Britain soon become the land of "the Covenant"—"the Second Covenant." Verily is it the land of Bulah and of Espousals, for there Christ found his Bride "the Church," the roots of the Stone Kingdom, Saxons or Stone men all, and the Mountain not yet higher than a hill!

"Bryth y Britham," sings Taliesan, the first Bard of Wales—"My songs are from the Hebrew, in the Hebrew tongue my lore is written."

Thus nine tribes are gathered to their little sanctuary "from all the world disjointed"—for "My people shall dwell alone," saith He who led them out

into the wilderness to plead with them as dear sons—"they shall *not* be numbered among the nations"—but are a separated and a covenanted people.

Since the Roman legions left the Courts of that "Sacred Stone set in a Silver Sea," and never, since the Saxons landed there, has an alien armada keeled its shores.

And why?

Because God has sworn that no arm fashioned against Israel shall prosper.

But where is the Tenth Tribe? It is Benjamin we want.

THE LIGHT-BEARERS.

Come back to Solomon's day. See the kingdom of Israel rent from his son, but Benjamin left temporarily, and representatively, with Rehoboam for David's sake, and for the oath's sake of Jehovah, and left for a *light* in Israel. Listen later to the prophets—"Flee out of Jerusalem, ye sons of Benjamin, when trouble cometh from the North." See Benjamin, however still cling to Judah, aud linger at Jerusalem, looking for the Star of Bethlehem. See him go into Judah's Babylonian captivity, when trouble came from the East, and come back with him after the Captivity.

But in the meantime, *i. e.* during this very Captivity, Judah's Sceptre vanishes; Judah's Ark, Judah's Throne Seat, and Judah's Davidic Line of Kings.

What became of them?

We shall see in time. But let us note in passing

that neither Judah nor Christians, nor any sons of men, from that day down to our generation, have believed that they existed anywhere, nor perceived that their preservation somewhere is essential to the integrity of Jehovah's oath.

Let us, however, linger at Jerusalem, with Benjamin, a while longer.

At last Light came.

It was offered to Judah and rejected.

What happened? — a remarkable thing. The Saviour dwelt exclusively with Benjamin. It seems certain that He never spent a single night at Jerusalem, save in the sleep of death. His ministry was spent in Gilead alone, save when He visited Zion at the Feasts. He never passed through Judah's territory save when he fled to Egypt as a babe. None of His ministry was South of the Capital, and even that was in the land of Benjamin!

After the Babylonian Captivity, Benjamin, fulfilling prophecy, had spread out over Galilee, and out of Galilee, *i. e.* out of Benjamin, came every apostle, and all the other hosts of "Light Bearers"—only Judas was a Jew! probably, or at least perhaps, an Edomite, and last, and least, in his own estimate, came Paul,—"a Jew," so-called — of the strictest sect, but a Pharisee "*out of the Tribe of Benjamin!*"

No wonder these light bearers of "Israel" were sent with light unto the other tribes!

But the Saviour explicitly repeated the old prophecy to His disciples,—the Christians of the

Tribe of Benjamin, "to flee out of Jerusalem, not waiting for a coat," and told them when to do so.

In due time Titus came with his Romans—from the North, and then, as Josephus shows, these Christians and Benjaminites fulfilled the double prophecy and left Judah to her fate.

The stream of Benjamin now divides, the light-bearing groups spread everywhere among Israel's descendants, but those of them who had neglected to obtain it, pushed on through Asia Minor, and followed in the wake of Israel's van. At last, as "the Normans," having left Jerusalem seven centuries later than the rest, and reaching the Isles seven centuries after them, they come in as the Tenth and final Tribe with William the Conqueror, in 1066 A. D.

In that morning, true to their tribal standard, they crossed the Channel with Wolves upon the prows of their ships, and ravened like them when they landed, and in the Doom's-day-book at eventide did they divide the spoil.

Naaman was the son of Benjamin, and the Normans placed his motto, "God and my right," to dwell between the "Lion of the Tribe of Judah" and the "Unicorn of Israel" on Britham's flag. Truly is little Benjamin to be found safely by the Lord's Anointed!

THE THRONE OF DAVID.

But never was a Romance of such intricated web. We must go back to Palestine again, and through the centuries to look for David's line, and seed, and throne and sceptre.

We find them last in Jeremiah's day. The record ceases with an epitaph.

But the grave is empty.

Josephus records its end as follows:—"and Nebuchadnezzar slew the three sons of Zedekiah the King, and put out his eyes, and carried him, loaded with chains, to Babylon, where he died, and thus ended this long and glorious race of Kings!"

No wonder we have been misled since then, with the Bible *enigmatic*, and Judah's chief historian in error as to David's fate.

But, thanks be to God for his oath, and for Inspiration's truth, Josephus and all of our own historians are wrong.

Study Jeremiah closely and you will see that he was "to build and to plant," and that he had with him a tender twig full of vitality, and disappeared in the execution of his mission.

Study Irish History, where his tomb is yet, on the Isle of Davenish, in Loch Erne, where his bust still has the place of honor upon Dublin's Capitol, and where the name of "Jerry" is as common as that of "David" is in Scotland, and you will find a thousand proofs that there is where he built and planted Judah's Royal Remnant.

We can trace Jeremiah with Zedekiah's two or three daughters to Egypt.

Mr. Petrie has just explored Tahpanhes which Pharaoh assigned to them and from whence they disappeared.

Tahpanhes means "Flight," "the place whence a

secret departure took place," "the palace of the hidden standard." The Arabs still call it the Palace of "the Jews' daughter." One of these children was named Scota, another Tea Tephi—both seem to have been the great-grand-daughters of Jeremiah, —for Zedekiah's wife Hamutal was the daughter of a Jeremiah.*

Could guardian better fitted for the task have been chosen for these Wards of God? These Hostages of David ?

THE OLLAM'S SHIP.

A storm drives a strange ship suddenly on Erin's shore. The coronation of its Heremon is stayed by strange reports. A venerable man — the Ollam Fodla—Hebrew for Royal Prophet—a tender maiden, a wonderful stone, the Lia Fail—the Stone of Empire —draw near to Cathair Crofinn. It is love at first sight—Eochaidh, the Heremon, espouses Tea Tephi —the Tender Twig.

They are crowned and married on the Sacred Stone, the palace takes the name of Tara, which is a Hebrew word, and in its halls the Harp of David tunes again, and over them, its emblem then began to float upon the breeze.

There now the Ark of Israel lies buried in the Mergech, and the title deeds of Palestine, and all the missing regalia of Judah. There the purer forms of

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* For a detailed exposition of this Romance of Jehovah, see Studies Numbers Three, Four and Five. There is no theme in all the range of Poetry and Fancy that can equal what our God has wrought in Solid Facts!

Free Masonry—the Scottish rite, took their Western rise, and there men are about to search for all these ancient sacred heir-looms of Our Race. What *spolia opima*—rich treasure trove—will these be, when some morrow morn the cable shall proclaim their wonderful recovery!

From those days down to this, Bethel, or "Jacob's Stone," has been the throne seat of the Sceptred Isle.

Imagination in its wildest flight has never woven such a plot as this. It is a tale of truth—stranger than fiction. The Stone which Solomon refused has again become the Head-stone of the Saxon Corner of God's House, and well may we of Israel once more exclaim—"This is the Lord's doing, and it is wonderful in our eyes." The incident at the consecration of Solomon's temple gave this stone its well known name, *Lia Phail—i. e.* "the stone wonderful." From that day down to this, this name has clung to it, and for 2500 years it has realized the truth of the ancient rune that has come down the ages with it:

> Unless the Prophets faithless be
> And Seers' words be in vain,
> Where'er is found this sacred stone
> The Scottish Race shall reign.

From Tara to Dunstaffnage, from thence to Scone, then to its final rest in Westminster, and with it always the Red Lion on the Field of Gold, and following it the Seed of David!

Truly has this precious relic of days patriarchal

become the Stone Throne of the Stone Kingdom of the Stone Men. The Fifth and Final Kingdom grown into a Mountain even as Daniel predicted!

From Tabernacle to Temple, from Temple to Tara, from Tara to Iona and Scone Abbeys, and finally to London's Minster—always the "House of God," and always safe within the heart of Isaac's Empire near the Nation's chief altar to the God of its Fathers!

Can it be shaken?

Only by Him who shook the stone foundations of Britham from the continental mountain of Europe, and cut the Kingdom of David out of Lebanon. It will be no more shaken. Thrice has it been overturned according to Isaiah's words,—"I will overturn, overturn, overturn it," from Palestine to Ireland, from Erin to Scotland, from Caledonia to Britham. It is now rooted down upon the Mountain of the Height of Modern Israel, no more to move.

A RIDDLE.

In the darkest days of Judah's downfall Ezekiel told this story in a riddle, which he also plainly translated in its opening part.

"Son of man, put forth a Riddle unto the House of Israel, and say, a great Eagle with many wings and feathers came upon the cedars of Lebanon, and took of its topmost branches a *Tender Twig* and set it in a City of Merchants in a Land of Traffic, and it grew and became a vine of low stature until it covered the face of the whole earth, and all flesh found refuge under it." I paraphrase for brevity:

Say now unto the rebellious house, know ye not what these things mean? Behold the King of Babylon has come upon Jerusalem, and hath taken the King thereof. And I will bring him to Babylon, and they that remain shall be scattered toward all winds. And I will take also of the highest branch of the high cedar, and I will transplant it. I will crop off from the top of his young twigs a *Tender One*. And I will plant it upon a mountain high and eminent. In the mountain of the height of Israel will I plant it, and it shall bring forth boughs and bear fruit, and be a goodly cedar. And under it shall dwell all fowl of every wing. In the shadow of the branches thereof shall they dwell; and all the trees of the field shall know that I the Lord have brought down the high tree and have exalted the low tree, have dried up the green tree and made the dry tree to flourish. I, the Lord, have spoken it: so let it be.

Aye! Let it stand, O God of David, and cause it to be known!

That tree, at last once more accepted—for Israel had even then justified herself—was the *Lost* Kingdom of the *missing* tribes.

Dried up, cast out, and left to wither in the wilderness of dry bones, the grace of God revived it in His own good time.

SOLVED.

Come then from the four winds, O Breath, again, to-day, and breathe upon these Israelites who hear the truth, that they may also live, and live to spread the wondrous work that thou art doing in our day, a day

towards which the eyes of all the generations gone have peered, and in which Patriarchs, and Prophets and Apostles have all longed to live. To them, God spake in parables and riddles, but to you, if you have ears, he speaks in words which runners may discern.

That Land of Traffic was the Angles Land, whose Merchant City is London, without peer.

That Twig was *Tephi*, from the same root that Solomon named his daughter Taphah, and as it was a tender shoot of the royal genealogical cedar it is called *Tea*—a Hebrew diminutive for young, gentle, tender. Thus in *Tea Tephi*,—the Tender Twig—the fugitive princess of the East, who came to Erin from Egypt and married Heremon, according to the Irish Chronicles and traditions, 2500 years ago, was Jehovah's Romance furnished with its Heroine!

To fill in this Romance is to rewrite Universal History and to vindicate the whole Bible, jot and tittle, from Moses to Revelation. To see it at all clearly is to banish doubt forever from the heart, and to *understand* is to have a Shield and Weapon against which Rome is powerless, for it unlocks the Bible and gives you the history of your own ancestry.

Ye are the sons of greater men than those who were Patricians on the Tiber. Spread *this* Gospel through the Saxon lands, and my word for it, the Bible will follow it into every school, and those who withstand it will be vanquished by the sword of truth.

PROMISES FULFILLED IN US.

Israel in the latter days must be a Nation and a Company of Nations, and blessed like Ephraim and

Manasseh, like America and England. Israel is to bear a new name in her new land, and it matters not if it be Saxon or Christian, for they mean the same. They are to speak a new and world-wide tongue. They are to have colonies in every zone, and girdle the earth in a Zodiac of empires. Their citadel is to be in "the Isles afar off,"—to the West and North of Palestine. There they were first to rest and recover strength, and thence spread out into the desolate heritages which awaited them—*i. e.* into the Americas and Australias, and Africas, locked up against the day of their own greatness. They are to be a Sabbath-keeping people, fond of writing the Word of God upon the walls of their tabernacles, and praying at times towards Jerusalem.

These are they who are the Kings of the East, albeit they are scattered now to every point of the compass. But their way is being prepared, and a highway, and their King will open the Royal Gate of Kodesh, that none now may enter!

Oh, that with one consent, in these our days, the sons of Isaac would pray the prayer of Solomon in earnest, and demand of God what he has promised to fulfill. "For behold, saith the Lord, it shall yet be required of me to do this thing for them, and when I shall be inquired I will work the work and who shall let it?"

Israel, like England, is to possess the Gates of her enemies, Gibralter, Suez, Ceylon, Malta, Cyprus, Aden and a thousand more. The Sun is not to set on Saxon ports, for they are Israel's and are to

be open day and night. Far more than in Webster's day, the morning drum beat of the Unconquerable Race greets the rising orb in its circuit of the Globe.

CUI BONO?

Nevertheless, some will say, "to what purpose is this new thing preached, and to what end or good is it; be we of Israel, or not?"

To him there is but one answer, and an ancient one.

"Thou fool!" who darest to arraign the God of Abraham, of Isaac and of Jacob for His methods of human redemption. Thou "slow of heart," to see that if Almighty God hath reserved this revelation till these latter days and has blinded us of Israel till now, 't was for some purpose grander than whatever may have gone before.

Seven-eighths of the entire Bible, rightly read and fully understood, look towards and culminate in this one theme, and shall that—a matter which God Himself declares to "be of Him"—be of but small concern to us who, wonderful to relate, in spite of all our national iniquity, are still His "chosen people"?

But it is to no further purpose to expand this text.

If you have been with me into the spirit of this gospel which I preach, and caught one tithe of what it imparts to this generation, I am content, for that indeed will make you "tithingmen" of Israel.

There is work to be done, and you, personally, all of you who have now heard these words to-day,

are as individually responsible for your own share in it as those who stood on Mars Hill centuries ago.

I preach to you the resurrection of a RACE, and cannot do better than close with the description of what occurred after Paul's lecture at Athens:

"Now when they heard of the resurrection of the dead, some mocked and others said: we will hear thee again of this matter. So Paul departed from among them. Howbeit, certain men clave unto him and believed, among which was Dionysius, the Areopagite, and a woman named Damaris, and others with them."

CHRONOLOGY;

SCIENTIFIC, SECULAR AND SACRED.

EXPLANATORY.

The body of the following Lecture has done service several times, and as we have been pressed repeatedly to publish it, we do so for the sake of all concerned. It was originally prepared for the Adventists encamped at Greene, Rhode Island (1892 A. D.); was delivered that same Summer at Plainville, Conn.; was repeated this Spring, 1893, before the Christian Alliance in convention at the Clarendon Street Church in Boston, and finally was the basis of the Bridgeport lecture in July. In order to afford the several groups concerned an opportunity to possess it as delivered before them, and to set it forth for all the rest of our constituency in its most complete form, we shall preface it by the several introductions, and then proceed to the original body of the lecture, which deals specifically with Chronology.

PREFACE.*

"But *ye*, my brethren, are NOT in darkness that that day should come upon *you* unawares," albeit, upon all who are not wise nor care to be

* As delivered at Clarendon Street Church, Boston, Mass., last spring, 1893.

enlightened it will so come,—for so it hath been written.

The Kingdom of God and of the Coming Lord, will not come with observation,—*i. e.* ye can not build it, although all men unite to rear the structure, —nor shall men ever say, lo here, or there, that ye may find it. For even to its very foundations it is prepared above, a mansion built of many mansions, and must come down to earth. At the set time it will so descend, and all His Holy Ones with Him, like the lightning flashing out of the east or land of light, and reaching even to the west, or land of night. Amen.

You will recognize, my friends, that these are not my own words. I do but paraphrase those of a Greater, and of One who actually believed in Moses and the Prophets, and, thank God, not as do the "Higher Critics" of our latter, dismal, modern and yet so-called more enlightened day.

We have Angelic testimony that He will come in like manner as He went, and be expected by relatively a very few. And the whole of the Law and the Prophets swell the chorus of type and testimony.

I firmly believe that we shall know the very time itself when the "set time" shall draw near, and that even now we are in "that generation" which is broadly denominated "the time of the end." We live in a rapidly awakening age; on all sides, both the wise and the foolish, in a measure, are at work upon their lamps, and already you can hear the pre-

liminary queries after oil. Meanwhile many run to and fro, and knowledge is increased, while men wax worse and worse, and the cry for the wages of the poor, whose hire is kept back by unjust stewards without number, hath entered into the ear of the Lord God of Sabaoth.

Nevertheless, the Four Winds of Heaven are still held back while the last moments of the Tribal Sealing progresses, and when they are loosed dire war will strive to call up yet one other Beast, whose name is Anarchos!

The effort will be almost successful—and then fail; for it is written again that when the four winds blow this yet remaining once the dry bones of "the whole house of Israel," re-clothed with flesh, will wake unto their Origin and Destiny, and that inspired by the Breath of God Himself,—and ruled by David's Son, there will be no end to His dominion, —and so the Desire of all nations shall set up his rule.

It is the Fifth Empire of Daniel that is thus in prospect, and which I with thousands believe to be in our immediate future. But first the Crisis, then the Christ.

Every present indication portends the alarming activity of evil in all its hydra-headed genesis—and the last phase of the night-mare, as we are warned, will be even worse than the first; the anti-type exceeds by seven fold the stature of the type!

In the closing days of 1892 I proposed a Columbian riddle to the world: Why is 1892 but one day long? And why will 1893 be even shorter?

It was a mere play upon facts and words, but served my purpose; 1892 began on one day (Friday), and ended on the next (Saturday); 1893 began and ends on the same day (Sunday). The moral, or rather the deeper interpretation of the matter is: we live in shortening days,—1892 fast,—1893 FASTER, —as events will prove.*

But I feel no little diffidence in coming here, for my forte if any is rather a solitary one, and with the literal midnight oil, in order that perchance by books I may learn more of what is shortly now to come to pass, and I chiefly desire to enlist your willingness to search the Scriptures, and perchance to study them in the light of my written words, and in the quiet of your own closets, to see if indeed these things be so.

But, to our present task:

FOR INSTANCE, MY OWN CASE.

I believe that the Anglo Saxon Race represents the gathering of literal, "Israel" in its Ten Tribed phase.

Years ago I stumbled in the study of Daniel because I could not see, nor could Tom Paine before me, how a purely spiritual kingdom could succeed the four literal ones of Daniel, and thus be the "*Desire* of all nations" down the ages,—nor could

* We need hardly ask for justification of our judgment; for even with 1893 but half over, a thousand editorials in this and other lands have borne it out. And it is with astonied hearts that those who will can re-read Study Number Seven and underline in red enough to warrant us in looking for the rest.

I see how Daniel could have been a prophet if he failed to see the culmination of Human Empire that has come westward to a new Heaven and Earth, and possesses the desolate heritages and the Islands of the Sea.

As a man in the byways and hedges of life I made this a criterion of his authority and foresight, and, finding no explanation, went west myself, and joined my Regiment upon the Frontier.

Now it chanced that some months later I wandered into Bancroft's Book-store in San Francisco, and was led to pick up a small pamphlet in which the Identity of the Saxon race and "Israel"—the lost part (Ten Tribes) of Israel,—was treated.

The very title startled me, as an answer to my conditions, and a reading of the volume raised the veil from my individual eyes—a veil that is still upon all nations!

It was then that, in a clearly drawn distinction between "Israel" as such, and "Judah," who was never lost, I escaped the quandary of Thomas Paine, for in the unique parts played by these two witnesses of God, through all the Gentile times, I saw at once how the opposites were played by each, and the whole scheme of Providence bade fair to become a harmony.

Then came anew the desire of my youth. It has always been a fond conviction that in due time, by exploration, and collaboration of results, man at last would be enabled to write his own history even from the border-land of the beginning, and fill in all the missing chapters.

I naturally assigned whole ages to this task, and longed to live in the days when such a thesis would be well worked out.

With this new and marvelous light, however, behold the skeleton whereon to work was at my own side, even in the wonderful Book of Jehovah, and in the History of the Sons of Isaac I saw at least the hope of finding the early chapters of our own great Saxon race.

Investigation demonstrated the fact of the Identity, and further study made the task supreme above all others. Its promise was a consecutive History of the World upon a scheme provided by the Creator Himself, and that into its current should flow all the the chapters of the Secular or Gentile Story!

THE "SINE QUA NON."

But it was just here I perceived that no further progress could be satisfactorily made without a perfect system of Chronology, and investigation showed that we have none that is reliable,—because we have none founded upon Astronomy!

And so it came about that I have devoted myself chiefly to these preliminary topics, and that in the process of this special branch of the task I have inevitably fallen upon the Prophecies which are chiefly Chronological, and from which we naturally might expect to receive new and startling light in such a study!

Thus finally, therefore, it has also come to pass that Chronology as such,—the effort to obtain a Scientific Chronology,—has assumed gigantic impor-

tance in the premises, and that to the extent in which I have prosecuted the matter, my judgment bids me proclaim the not-to-be-doubted nearness of the "Set time" whereat the current Dispensation ends,—not the end of the "world," but of its "dismal age," and the beginning of its Sabbatic age,—not the Destruction of all things, but their Restitution.

The day of the Lord is the 7th period of 1000 years, and with all the "wise" of all the ages gone I look for it; and with all the faithful of the present generation I feel its dawn is streaking the horizon.

INTRODUCTION.*

Human progress is composed of facts—formed into scientific flesh according to the laws of History. The skeleton of this "form" is a strictly accurate Chronology, articulated according to the equally, but not one whit more, scientific laws of Astronomy. The breath of the life of it is Prophecy, pure and simple, supernaturally breathed into it by God himself. Prophecy, is History foreseen, but not necessarily foreordained. Its evils are a part of the temporary conditions but they are certainly taken into due account, and balanced, struck out, that is, finally eliminated in so far as "the end for which" the outcome, or the consummation, is concerned.

Minute Chronological Prophecy, details as to facts, their sequence, agents, and dates, are supernatural. Even Atheists and Infidels admit this, it forms the

* As blocked out for Bridgeport delivery in July, 1893.

very basis of their position. They know, and you know, that men have not this degree of intellect, and they refuse to admit that any class of men ever have possessed it.

But the best proof of the pudding is the eating thereof, and no man can deny that a body of writings purporting to be prophetic have been stored up in the inspired Word of God for an undisputed era of twenty-five centuries. I admit the whole position of the disbeliever as to man's inherent inability to have intentionally and foreknowingly written these Chronological prophecies with any guarantee or authority that they would come true. Nevertheless they *are* written, and now, hoary with age, are suddenly discovered to be accurate to the last degree, and to be ominously near their completion.

What then?

Why there is but one conclusion. As facts beyond the explanation of man they must be allowed to speak for themselves; by their fruit we know them. They not only claim to be supernaturally inspired but verify the claim by fulfillment (which is also superhuman).

I therefore believe the Bible as written and for the purpose written, and I can add to this acknowledgment of my faith the further testimony, that after many years of the closest kind of scientific examination, the results of which are always given to the public, I cannot find, and no one else has successfully found, any fault at all in Moses and the Prophets.

Upon the other hand I have found that by search-

ing the Scriptures as earnestly as one would a field for hidden treasure, he will come to believe, with Newton, that the Bible is more accurate, and therefore more to be trusted, than any other book or collection of books, whatsoever.

THEN AND NOW.

Now 2514 years ago Man undertook a counterfeit of human progress as ordained of God. He would not patronize the Hippodrome. He preferred to run his own affair, so he started a side show—known as Vanity Fair. Its masterpiece was realized when he set up an Image of Empire on the plains of Dura in the year 3377 A. M. The height of this image was 1260 false inches, upward, and all men stood in front of it and worshipped—except Daniel and his friends.

To-day we look upon the reverse of that picture. Even the 1260 years downward, and over its hindermost parts, from its summit to its feet, of iron mixed with miry clay, and we are at the sixth inch, or year, from its very pedestal—sunburned bricks, after all, with only slime for mortar, and reared withal upon the sand—verily, a fool's house, ready to fall, and the cyclone in sight, far bigger than a man's hand, and at this moment draping every man's horizon with a deepening gloom.

I am no optimist for to-morrow, but I am for the day after. The crisis is to-morrow, the millennium comes later.

We live in strange days, my friends, nor need I tell you so, for it is no secret. Yet such is human

nature, men feel it necessary to whistle in the dark and deny in public what occupies their converse when in knots of two or three.

The fact of the matter is, we are at the Midnight Hour of time, and the cry has gone forth. But this as yet, merely from the watchman. The real cry is yet to come, that is, the general one, when it is taken up by the whole body of the church! But that phase of the cry will be choked with hasty preparation, and be chiefly useless!

I called attention to the fact of its being the literal Midnight-Hour in March, when the tenth stroke sounded. I do so again to-day when the reverberations of the eleventh stroke are still in the air. Financial crash, Sabbath desecration, whether regarded from the moral law of Sinai or from the standpoint of Anglo-Saxon traditions,—Nationally desecrated! Lawlessness unloosed, and strange, uncanny, unwelcome, Old World, worn-out elements entering into American policy.

It takes time for the Dial of the Ages to record the hour. It has been striking since 1890. The Twelfth stroke of the Twelfth hour is due in September. From new moon to new sun, that is at the Epact, or Autumnal equinox, and until then we are in the sound of the Eleventh stroke of the Twelfth hour. I dread the Twelfth stroke, which lasts to the end of the year, and in my opinion you will find very few men who do not look with dread, akin to the predicted heart failure, upon what lies between us and the end of the year, and with far more dread upon what

stretches out beyond it into the closing years of these boasted days of enlightenment.

THE MIDNIGHT HOUR.

Let us ask what are some of these coming events? Some that are already written on the slate. Well, the financial question, now suddenly become world-wide, is a grim spectre to all those who have put their faith in gold and silver. Interest, 175 per cent for ready money in Boston last week, 78 per cent in New York; exchange 5 per cent between Philadelphia and New York. How a crash was averted, who can tell? Whether it has been averted, who can tell? All this has forced an extra session for the heat of Summer, whose outcome is a nightmare to all those who set their hearts on politics. It is then, too, that is as Autumn comes on, that Religion, falsely so called, is to have its final Babel of confusion, at Chicago! Dissected Christianity, in convention with dissected Pandemonium! And what else for Autumn? Well, a fair prospect at least, for an era over which no man can know what dire disease, like Cholera or Yellow Fever, may not be in attendance — which God avert! But this is only an American outlook, and not a thousandth part is told. It is bad enongh both here and in Great Britain, but it is worse everywhere else! The fact is we are dealing with a World-wide crisis—locality goes for nothing—things are "upset" everywhere!

Mankind is already at the World's Fair! He has been thereat ever since the Times of the Gentiles

began 2514 years ago. You too are at it, whether you go to Chicago or not, and the Flesh and the Devil form its Committee of Arrangements!

I think we had better follow Pilgrim's example and Lot's example, and come out of it!—and keep thinking of Lot's wife in order to keep out of it!

Let me prove that it is Midnight in a familiar way. As "Seven Times" must pass over every great human effort unless God cuts them short, we should expect the Christian Era to last at least 2520 years, or 7 × 360 years, since a "Time" is 360. But we are expressly told that the Bridegroom is to come at Midnight—which is three-quarters of the way from one sunrise to the next. Hence after three-quarters of 2520 years = 1890 years of the Christian Era, we are justified in expecting the King's return, and it was in 1890, A. D., that the Clock actually began to strike XII. o'clock! Now, as all the world knows, I have been warning my fellows of the Hour ever since that time, and it is to discuss Chronology in particular that I am here to-day.

CHRONOLOGY.*

I can do but little in a single lecture, particularly for an audience that is necessarily unfamiliar with the system of Chronology upon which my calculations are based. But this is their fault rather than mine, because that system has now been within their reach since 1890 A. D.

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* Body of the Lecture as generally delivered.

The system, however, is not my own, but dates back to 1880, and even beyond, and was published in England several years before I began to study it by special problems in order to subject it to the most critical tests I could throw into its arena.

Throughout this Scientific system all the cycles of the heavens revolve. That is, our current almanacs of to-day are part and parcel of its pages. To explain myself in a simple manner:

Imagine a blank book of 6001 pages. Turn to the 5891st page and write upon it 1892–3 A. D.; put upon that page the Eclipses, Equinoxes and other Stellar relations as they exist and are recorded in our current almanacs. Now turn back, page by page, and write according to Astronomical law, all the eclipses, transits, equinoxes, etc., exactly as they have occurred, and at their proper intervals. A rigid law of mathematics will enable us to do this without any possibility of error.

When the task is completed we shall have an Astronomical record of "all past time;" it will be the Backbone of Chronology, and, whether we can accomplish the remaining task or not, will afford us the only reasonable scheme upon which to attempt an accurate re-adjustment of History.

Upon it there will be no difficulty in writing the records of the Christian Era. Sufficient Astronomical events are tied to those of History along that part of the Scale to make our labors comparatively easy; and in fact, though by dint of vast study, comparison, and analysis, we can nail certain fixed Historical events

in the reigns of different Kings to this Scale, all along its line, way back to the page, or year 1770 A. M., at which the record of the eclipses actually began at Babylon. This was the year in which Nimrod founded Babel, and seven years before the confusion of tongues. I speak from the *Carte.*

Now by close and laborious calculation we have fixed the date of the Flood as the year 1656–7 A. M. A complete and minutely written almanac of that entire Solar year (from the absolute instant of Autumnal Equinox, at which it began, to the next, at which it ended) is concealed in the Mosaic account.

When I completed the published calculation that verified the Mosaic account of the Flood,* I gave thanks to the God of the Heaven, and spiked the result to the telegraphic nerves of modern civilization, as all the world now knows. I did it as a challenge and no man has yet refuted it. I had previously verified the date of Beth-Horon's battle, and that of Hezekiah's incident at the Dial of Ahaz.†

Now the co-ordination of intermediate events, in fact the emplacement of the whole scroll of Biblical History was thereafter a comparatively easy operation, for it is a straight sequence of events written upon an unvaried Chronological system, tied here and there by great sweeps of time which check results, and cross each other in such an intricate way that but one solution satisfies them all.

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* See Study Number Six, Our Race Series.

† See Study Number Two, Our Race Series.

This work is now accomplished and published, *i. e.* its most important and convincing chapters, and the whole array enables us to begin at the first page, marked 0 A. M., and come down, page by page, to the year 4096 which is the date of the Revelation of Jesus Christ, which God gave him, and He transmitted to John, for our enlightenment.*

THE TWO IN ONE.

It will thus be seen that our imaginary Book of Astro-Chronologico-Historical import, begins at both ends, and that the two streams overlap each other, and brace the whole into one rigid system.

Not a date in the Bible fails to fall into its proper place!

There is no necessity of "fudging" or approximating or "monkeying" with a solitary event, the very days of the week are revealed by the unbroken Calendar, the Sabbatic years roll through it without lapse, the Jubilees of Israel swell the chorus, and all the cycles of Heaven unite in the inspiring concert.

The fact is, there are innumerable incidents and facts recorded on the pages of Holy Writ, which in the light of such a system become of vast Chronological value. Their subtle import can be discovered upon no other scheme, and on it they actually speak with the voice of inspiration.

Why, for instance, is it recorded that Laban discovered Jacob's flight on "the third day," and that

* And now, since the publication of this Tenth Study, to come down to 1893 A. D., and in the Eleventh Study to fill in the balance.

"on the tenth day," though fleeing for his life and with all of his possessions, he was caught while quietly resting in camp? Because they were both Sabbath days! So also was the 17th day of the second month of Noah's 600th year, and the 27th day of the second month of his 601st year, the beginning and the end of the Flood Almanac.

Now when I tell you that a concise little Calendar has been constructed, containing all the Sabbaths of a short cycle of years, and that by means of another tabulated Scale giving the first years on which the cycle renewed itself, you will readily understand how easily we can determine what day of the week any event has occurred, during these 5891 years of past *duration*—provided we know the year and the date of the month, as they are explicitly set forth in numerous cases, both in Sacred and Secular History.*

One single system, only, runs through the whole thing, and it serves as well to identify that first day of the week, which marked the Resurrection, as it serves to verify the first day of the first week spent by Adam in Eden!

It fixes the day of the Exodus, the 15th day of the 1st sacred month, 2513 A. M., as *Tuesday*, and shows that Abraham, who left Ur on the 15th day of the 1st sacred month, 431 years before, must also have left upon a Tuesday—even "the self same day" as Moses takes such pains to tell us! †

* See pages 163–202.

† Note that at the "end" of the 430 years is the 431 years inclusive; see Study Number Six and also Study Number Five.

A single flaw, or lapse, anachronism or incongruity, anywhere along the line, if related to its articulation, would be fatal to the system. But there are none such. I calmly challenge any man to point out one discrepancy.*

What then? Why, at last we have discovered a vertebral column upon which to articulate—"all past time"—and fully 4096 years, or pages, of the Imaginary Book, out of the 5891 now opened, contain the unbroken record of Sacred Hebrew History, the which is the History of your ancestors, of your *literal* ancestors, whether you will or no, and of your Spiritual ones if ye be the Spiritual children of Abraham indeed.

IMPORTANT COROLLARY.

But now we are ready for a more solemn thought. The Seers and Prophets of Our Race are personages of History. We can now locate them accurately, and, whenever Chronologically important, can fix the dates of their visions beyond peradventure. But, strange to say, the very adjustment of some of these Visions to their proper dates upon the proper scale, actually reveals their secret. The most casual thing —apparently—becomes an element of interpretation.

For instance, why is Daniel so careful to note the age of Darius, the Mede, who received the Kingdom (of the Chaldeans) in 3468 A. M., "being about three

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*In a future Study (*D. V.*) I shall call attention to several notable exceptions to this rule which more than all go to demonstrate its truth, since these exceptions are noted as such in the Bible itself! C. A. L. T.

score and two years old?" It was because his contemporary and companion King, Cyrus the Persian, reigned 8 years from that same date or to 3468+8=3476 A. M. Now the Captivity years of Ezekiel, reckoned from Jehoachin, began in the year 3406 A. M. Therefore, this year must also have been the birth year of Darius, and the 8 years of Cyrus, added to his 62, make up the "official" 70 years of the Captivity! The Key to Daniel's Chronology is set forth in these words:—but I reserve the full explanation for another occasion.

Nevertheless, or rather moreover, we find Daniel exercising himself over this matter in the 1st year of Cyrus, which was also the 1st of Darius, to wit, in 3468 A. M. and we find from Ezra that this Cyrus actually issued an edict, in that very year, to restore the Temple of Solomon. Why was this done, eight years ahead of time?

There was a day when this question caused me no little concern, but the solution is very simple and beautiful. Seventy years before that date brings us back to 3398 A. M. (*i. e.* 3468—70=3398 A. M.) and when we turn to that page in our imaginary Book, we find it recorded as the first year of Nebuchadnezzar, the very year in which he conquered Jerusalem, subjected Jehoachin to vassalage, and carried Daniel himself (then about 17 years old) to Babylon! Ezekiel dates the events of the Captivity from his *own* expatiation, for *he* accompanied Jehoachin into Captivity (3406 A. M.*).

* See Study Number Two, pages 159, 182, 183.

Daniel just as naturally employs *his* own date—some 8 years earlier (3398 A. M.!).

God Almighty kept faith with each! aye and more than this, for the 3rd and final phase of this Babylonian Captivity began yet 10 years later, in 3416 A. M. when Zedekiah dragged his chains to the Golden City.

Now seventy years forward from this latter event fetches us to the 3486th A. M. page of our Book. We find written upon it "the 4th year of Darius (the son of Hystaspes)" and a reference to Zechariah VII. Now the reference reads as follows: "And it came to pass in the fourth year of king Darius, that the voice of the Lord came unto Zechariah in the *fourth* day of the *ninth* month, even Chisleu; when they had sent unto the house of God, Sherezer and Regem Melech, and their men, to pray before the Lord, and to speak unto the priests which were in the house of the Lord of Hosts, and to the Prophets, saying, Should I weep in the fifth month, separating myself as I have done these so many years?" How many?

Read on!

"Then came the word of the Lord of Hosts unto me, saying, Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the *fifth* and *seventh* months, even those [these] *seventy* years, did ye at all fast unto me?" etc.

Now the matter in question was a Fast in the 5th month, which had then actually been kept up for 70 years, and a reference to Josephus and Jeremiah (lii. 12–24) shows that it was for the Temple, which

was burned in the 10th day of the 5th month in the 11th year of Zedekiah exactly 70 years before, and for the death of Gedaliah, who had been murdered in the 7th month of that same year.

There were thus three, aye, *four* phases to this Captivity, for the consummation thereof did not occur until 3420 A. M., which was the 23rd year of Nebuchadnezzar.* But to the letter, and with each group, did God Almighty keep his unswerving Word; and had I time I could show you that the Biblical references to this last group of all, albeit but a handful of men, a very gleaning of the land, and to its literal 70-year term of captivity, speak quite as loud as do the others to any of the rest—when read and understood, as at last they may be, upon a perfect and unimpeachable, Astronomical system of Chronology—*and only when so read!*

AWAKE! AWAKE!!

Verily, my friends, do I conjure you to take this study up, and to become familiar with its power! Behold I offer you a *new* book, even the Old One, for the seals are broken and the hidden facts revealed! And this proffer demands your serious *concern*, and the earnest expenditure of real "midnight oil!"

I state to you a literal fact. The cry, "Behold the Bridegroom cometh," is officially uttered in your ears this day, and with full guarantee and authority. *He that hath ears to hear let him attend.* Awake! from the condition of slumber, in which "time" as a mat-

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* See Study Number Two, page 167.

ter of concern is utterly ignored. Look first at the Clock that ye may be sure that it is "Midnight" and then go speedily to work.

This is a repetition of the Miller movement, a re-awakening to "CHRONOLOGY" pure and simple, for it was on that basis alone that Miller led the Virgins forth—it is on that basis only that they can now "awake" and "go forth" in the sense of the Parable itself; for "*Ye* are not left in darkness that the day should take you unawares."

There is but one Clock; the true system of Chronology, of which I am an Apostle, and behold, its dial, and its mechanism are now open for investigation. The Parable admits of but one single awakening! the Bridesmaids never go to sleep a second time! There is ample *time* to trim your lamps, aye, and to replenish them with oil, but none to spare.

Woe is me if I state not what I know; and woe are ye if you neglect to heed the voice!

But do not misunderstand me. I am neither Elias, nor that prophet who is yet to come. I am but a plain man like yourselves, and one, alas, of equal passions! I do but fly before a flood! A voice speeding down the valley to arouse the sleeping world, a watchman on the tower of time, and calling forth the hour. I know that which I know, and any man so situated would not hesitate one instant, come what may!

And mark you, the failure of my mission is not an element that enters into my policy in any phase or form. The scorn of criticism I heed not. *To-morrow*

I will talk of that—but who shall say with whom the converse shall be held!

Come, let us reason together. I offer you my proofs and if you read them you will only swell the torrent of the testimony. What on earth *is* the world's idea of duty, if I, for stating serious facts, am scorned and condemned unheard?

Why, in a case like this I had rather fail, and take my chances with my neighbors to-morrow—that I had grounds sufficient upon which to raise up this alarm, and had erred upon the side of only the best of offices, than to sit one moment with my conscience, should I in these past three and one-half years—have held my peace!

HO! TO THE LAX SHEPHERDS.

In the full spirit of the Second Advent, therefore, do I raise my voice. Surely it will do you no harm to *Repent!* But I tell you that the Kingdom of Heaven is at the Door! Therefore I shall cry and spare not, nor can the public press suppress the echo, that it come back void! The people want the truth, and my word for it, they shall have it; and my word again, and one of warning: *it seriously behooves the Shepherds of Israel to preach this very warning if they wish to cherish their commissions in the coming Kingdom! Their* duty is plain investigation and action, and I arraign their conservatism whereso-ever it shall fit—before the throne of the Ancient of Days, and I will call on Him to witness it.

If I am right, why stand they either idle or in scorn? If I am wrong why do they not bear witness

to my error, for surely I too will stand as dumb before them if they come with counter facts and fairly effect my overthrow!

Verily, this is indeed the Age of Laodicea! Let us hear what the Spirit saith unto it: "I know thy works that thou art neither cold nor hot; I would that thou wert cold or hot: so then because thou art luke-warm, and neither cold nor hot, I will spue thee out of my mouth." This! in the last Epistle! to the last phase! of the Christian Church! This! by him who, *writing to them specifically*, saith that he is "the Amen! The faithful and true witness" even the Beginning of the creation of God! This! written by him who is the Alpha whom they pretend to preach, aye, and the Omega whom they persecute. This, written by him who, rightly dividing the times, stood in the synagogue of his native place, in the Jubilee year 4026–7 A.M., and preached "the acceptable year of the Lord" *and closing the book left it for them to finish the chapter to this generation!*

Verily, verily, I say unto you there is a *bitter* day of vengeance coming! and we have the testimony of the Apostles, that its "judgments" will BEGIN at the Temple itself!

But *will* they awake? Some of them, yes. But not all, nor even many of the "nominal" clergy are to awake; few, if any of the higher critics!

We live in dark days. There is a strong delusion in the air, but to him that overcometh, *and cometh over*, there is a gracious promise—even in the Epistle to the Laodiceans! "He," therefore saith the post-

script to this last of letters to the Churches, "that *hath* an ear, let him *hear* what the Spirit saith unto the Churches."

But the Pharisees and Hypocrites, the Lukewarm and the Slumbering, are not the only ones who stand in a position of responsibility before God and man in this grave matter. The Scribes are peculiarly before the Bar of Equity and Judgment—the Editors of the so-called religious press. It is a *shame* to them that narrow prejudice should dictate a condemnation of any man's work without examination, or even a coldness against some phases of it, because, forsooth, if what we preach be true, they foresee (and therefore fight against it) that all the "wise" who hear will recognize and follow!

But think not, ye who sit at the gate of religious Journalistic commerce, that you can dam up the stream of truth with unvisited impunity! If anything be of God, your opposition is hopeless, and so certain as there is a God, he will condemn you to the extent in which you put any barrier in the way of truth!

And moreover, two-thirds of the truth is not the whole truth, but only an ominous $\frac{666}{1000}$ of it, even as the number 102, though High up on the Advent Street, is after all only an ominous two-thirds of the way towards 153, which is a *net full!*

OUR POSITION UNIQUE.

The cause I represent does not fear any man on earth, and conforms to nothing save unto what is written in the Word of Truth. It makes no preten-

tion of authority to speak, and lays no claims to inspiration. It has simply come into the arena at an opportune time, and is sufficiently confident of, at least, the *general* accuracy of its conclusions to find its plain duty to be their persistent publication for the sake of those who are willing to investigate—for such men only can be truly wise!

This cause stands upon the Bible in a different way than any other whatsoever, that is now sounding the alarm, "Behold the Bridegroom cometh!"

Its basis is a literal Bible, and the whole of it as written, and for the purpose written,—a Book it has vindicated as the truth, the whole truth, and nothing but the truth. A Book that contains not one solitary prophecy as to the First Advent, or to any phase thereof, which was not *literally* fulfilled, to a literal portion, "Judah," of the seed of Abraham!

So, too, in the full light of faithful investigation, and lest the Word of God be wrenched at all, it preaches a *literal* Second Advent, at a "Set Time" known to God, but in the days of "this generation" of the fig tree, that is already budded — and to "Israel"—a people equally literal, the scattered, and long lost larger portion of the Seed of Abraham, whether they be yet of the Household of faith, or not.

For every argument that any man can offer, to prove the First Advent as an event in Judah, and one turned aside to Israel, it will lay down a parallel one out of the Word of God, to show that the Second Advent is an event in Israel, and one that will be turned aside for equal cause — which is rejection —

and redound to Judah's benefit! For it is written: He will save the tents of Judah first!

The credentials upon which I demand to be individually heard upon this topic, at the hand of all professed Christians, are sealed with the approval of the Highest authority. The counts are these:

It has been vouchsafed unto me personally to unlock some of the most subtle prophecies in the Sacred Canon; to harmonize some of the most difficult and hitherto most stubborn problems in the History and Chronology of God's chosen people; to vindicate the accuracy of God's Word upon some of its most doubted pages; aye, and lastly, to unseal the whole Book of Daniel and disclose it as a survey not only of the "latter days" of Gentile Times, but as a straight and comprehensive grasp of all the elements that keep Chronology correct, and assign 6000 years as the exact limit of its opening phase!*

And the situation is this. I never would have made any of these discoveries had I not labored upon the steel track of the true and only system. I never would have undertaken the study and vindication of that system had I not been impelled to it by a knowledge of God's truth as it is in Anglo-Saxon facts, solely viewed as the perpetuation of the History of those to whom the Birth-right appertains. And, finally, having co-ordinated the History of such a people, upon such a Chronological scheme, and for the sole purpose specified—to wit, to demonstrate God's faithful purpose and the certainty of his Cove-

* See Study Number Eight, pages 322–8.

nant to Our Race; it was, and is, upon this basis alone, that it has become possible for you, if you will follow in my published track, to read Prophecy as an almost open book, and so help sound the Mid-Night cry!

Who then is this that cometh ?

It is the King himself!

And for what ?

To restore the literal Sceptre to Israel!

And not only this, but, to restore all things spoken of by Moses and the Prophets since the world began! As for its spiritual phase, I know naught of any that are solely such; for its literal ones will fill the day, pressed down and running over! I grant that God has prepared him a small company chosen out of this Gospel age, to act a special part in scenes to come, but just so sure as there will be a literal translation, whether they be of the quick or dead, so, too, there are ten thousand other chapters in the coming scenes of which they wot as little as an unborn babe!

There is but one way in which the philosophy of even the hindermost parts of what is coming now, can be encompassed. It is for you, and all who hear, to heed my words, and those of my fellows in this awakening cry, and look up your ancient landmarks. My friends, ye are the literal sons of Isaac, and God has many unconditional covenants to keep with Abraham, and his posterity, so soon as ye look unto the Rock from whence ye are hewn, and require it of him *upon that basis!*

It is on that basis that he has denied me nothing,

that I might voice this message well, and it is on this ground only that I stand before you,—even to turn the hearts of the fathers to the children, and the hearts of the children to the fathers.

I speak and mean this literally, O ye Saxon sons of Isaac. Ye have an inheritance indeed; go ye forth to meet Him who is our coming King, lest, coming with blessings, and finding few to greet Him, He smite the whole earth with a curse!

GREAT IS TRUTH.

But five of them were "wise" and five were "foolish"—the division is ominous, and it exactly fits the age in which we live. How many of even you, my friends, will believe in my report enough to investigate the premises on which it rests?

One thing is sure, truth is recognized at a glance by a wise man, and he is irresistibly impelled to examine into any matter that even seems to bear its stamp. I have conversed with many men upon these topics, and had letters from thousands of men and women, and I have been struck with nothing so forcibly as that every man's heart is prepared to grasp at truth according to its earnestness of search—and I have found that my elders, the Simeons and Annas of God's Household are the ones who chiefly welcome, and recognize the spirit of this effort.

It is a literal fact that a wise man *does* prove all things, and I do not believe any such ever holds *fast* to anything but what eventually, and by searching, commends itself as true!

I therefore beg of you a hearing, I chiefly preach

the Advent of our King; I found the hope upon a vindicated faith in the Seers and Prophets of Israel. All they have said in 4096 years, as to the events of 5891, have come literally true in our own History, and hence I am justified in saying that I know the rest is equally as true! * I *know* it with the knowledge that I am, and I know better even than that, that though I fall asleep, yet He who Was, and Is, and ever Shall Be, will bring it all to pass—on time—His own set time, and that in the spirit of this faith, I, too, shall see it in my flesh!

Now the sum of it is this,—and it is here, aye, even at the door:

"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered, and it shall come to pass that in the place where it was said unto them: Ye are not my people, there it shall be said unto them: Ye *are* the sons of the Living God"—and, mark you, Ye that have ears to hear, the continuation of Hosea:

"*Then* shall the children of Judah, and the children of Israel, be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel!"

My friends, if you will re-open your Bibles and re-read Moses and the Prophets in the light of these great facts,—Judah homeward bound, Lost Israel Found, God's Word in process of vindication,—ye will have found a well-spring in a desert place—for all things will renew their youth thereat!—an active

* From 5891 to 4096 (non-inclusive) = 1794 = 2 × 3 × 13 × 23.

faith in this is OIL, and nothing else will replenish the lamp!

I thank God for the spirit and the truth with which ye wait already. But out of you I plainly see, as did the Prophet in the valley of dry bones, a nation literally re-born in one day, when the four winds come to blow upon them, and when they revive unto their noble origin and lofty destiny!

DIFFICULTIES INVOLVED.

Let us now devote the remainder of our time to a more strict discussion of Chronology, as such, and illustrate our position by clearing up some of the truths and facts concealed in the Book of Daniel.

The True Chronology is Astronomical because all the cycles of heaven revolve through it; *i. e.* starting from their places in the modern almanac, the cycles when rolled backwards through time, mark certain fixed conjunctions, eclipses, transits, equinoxes, weeks, months, years, etc.,—and can mark no others!

Now the several phenomena which are matters of actual record, *i. e.* historical record, and are likewise tied to historical events, must enter the system at their proper places, and by so doing, enable us to locate other events of history which are not in dispute. Thus Astronomy is the backbone of Chronology, because its own line cannot be increased or diminished.

We may know its articulations, whether they are matters of additional historic record or not, and a single one such record, as for instance the eclipse at

Herod's death, would serve quite as well as a dozen, to adjust the stream of history to that of astronomy, provided we could reverse the scroll of history just as easily and as mathematically, as we can do that of astronomy.

But right here we encounter an unsurmountable difficulty—we are mortal, and finite beings!

We cannot apply any recognized mathematical rule to the events of history; we can neither write it backwards by any known law, nor foresee it and write it in advance. It would require inspiration to do either, and this whether we believe in inspiration as a possibility or not. This is because of the moral, or free-will agency, that we recognize as the dominant factor in human affairs. The only hope from the mortal standpoint is to codify the events of history as best we may, compare the labors of the whole college of students, and by the most painstaking study of the actual records map out the result.

It is right here, therefore, that a multiplicity of recorded astronomical events, tied to several and diverse historical ones, are better than one—not because we fear to trust the Astronomical Scale, but rather because we do fear and mistrust History, which is the human one, and because we doubt our ability to place it where it belongs.

It is self evident that, if we splice our historical scale upon the astronomical one at a wrong point,—say by mistaking one eclipse for another, to that degree we throw out all the rest of History. Hence, if several eclipses are recorded at widely distant eras,

and we know the intermediate historical durations and inter-relations, we can the more easily adjust the two Scales together.

Suppose now, that we have succeeded in adjusting History to Chronology by means of its recorded relation here and there along the rigid Astronomical Scale—and the more points of junction, the better. We shall then have compassed the best result that man can hope for, and have done the best we could.

THE PROBLEM SOLVED.

This problem can be solved, and I maintain that it has been solved by the British Chronological Society, and by myself, as published in the Our Race Series, and whether there were such a code of writings as the Prophecies or not, I could stand, as I do to-day, before the scientific world, and claim and defend the results, in so far as mere History and Astronomy are concerned, and their synchronization.

The solution of this problem has nothing to do with Prophecy, as such. Our primary scale,—the Astro-Chronological one, is the result of accurate mathematics, and the secondary is that of accurate record and analysis. Their combination is a mere matter of skill, induction, judgment and persistent labor, and, as many times before, I again challenge astronomers and historians to point out a *non sequitur*, a lapse, or a fatal error in the Astro-Chronological Scheme of History, we have submitted to the world.

Note now, that up to this point I treat the actual history of the Bible as an element of only equal value to that of secular history. But, of course, the Hebrew

records are worthy of far more weight than such an estimate recognizes, for, with Sir Isaac Newton, every fair-minded student must accord more credence to them than to any profane records whatsoever. They are more conveniently arranged and codified, and from the care exercised in making these original records, and in preserving them intact, they are in reality of more value than all the rest put together—for they were written by the actors themselves, and the evil as well as the good fearlessly searched with an accuracy that was jealous and painstaking to the last degree.

The fact is, the Bible presents the longest and only reliable chapter of history that we have, for all of the collateral chapters of secular history have to be sought out with difficulty, from endless authors, each working independent of the other, and only over severed sections of the road. Nevertheless, there are elements of strength even in this apparent division and weakness, for the very reason that it is the testimony of many witnesses, conspiring towards one result.

Now I shall not discuss the elementary principles governing prophetic interpretations; there are certain tools and rules legitimately used in this science, as in all others, and a knowledge of them is easily obtained by faithfully searching "Moses and the Prophets." I have done it for this specific purpose, and am perfectly willing to compare "candle power" with others of the same college, *i. e.* with those who have studied the Scriptures with a similar object. Indeed, I have already set forth many of the essential elements of the same in the Our Race Series.

But life is too short, anyway,—and particularly so in such a hurrying day as this, to literally waste one's "midnight oil" at such a hopeless task, or to reiterate details; they are all already published for all who want them.

So I plainly state to those who may raise unread objections to my straightforward explanation of the methods I employ, and know to be correct and legitimate, that they must go to those who sell and buy oil for themselves, if they cannot see my reason, and will not believe without it, or else, with the world, decide to take their chances!

ELEMENTARY FACTS.

Students of Prophecy will generally understand me.

If those who are not members of this school encounter difficulty, so much the worse for them. All I can do is—with the Highest Authority—to conjure the uninformed to study Moses and the Prophets. In them only will you find oil wherewith to shed light on the events of the New Testament, both as to the first and second Advents.

A Time is 360 solar years,—if "shortened" 360 lunar ones.

"*Seven* Times" are therefore 2520 years, and half of them (or 3 1-2 Times, called in Prophetical language, "time, times and half a time" or 42 months) is 1260 days or years, since they are interchangeable.

Now these years may be either Solar or Lunar, and I have found that they are generally the latter, when employed with reference to "the chosen people," while they appear to be stretched to their full

calendric limit whenever applied to the Gentiles. Hence the quality of mercy is strained to the utmost, for it works both ways, that is, it "shortens" the times for the *wise* and *willing*, because after all, the flesh is weak, and thus only it preserves those whom it saves! In the meantime, it lengthens these years for the unwilling or foolish, so that perchance thereby some single additional one—almost persuaded—may turn unto the Lord, and so be plucked, as a brand from the burning, even at the very last moment!

The laws of God have been arranged to do good and bless man when he obeys them—of course they retaliate if we disobey them—otherwise, fire itself would cease to cook. This is not vindictive punishment, but one of the "needs be;" God does not want you to cook your live finger, for it is a part of His own work and image, and you yourselves would scarcely commiserate one who persistently was playing with the fire, in spite of former burnings.

Now one of these beneficent laws, that govern His economy, results in a seven-fold punishment for National sins. Thus Israel sinned from the day (2946 A. M.) of Saul's sad fall, up to that of *their* captivity (3306 A. M.); just 360 years, *i. e.* during exactly one "Time," and hence it was, that, true to the prophecy of Jeremiah (xvi. 18), they were punished *double*, *i. e.* twice as long ($2 \times 360 = 720$), or until $3306 + 720 = 4026$ A. M., before the promised Fisher and the Fishers came. Yet even after this, they had left five further "Times" to wait before the Hunters

came upon the scene ($5 \times 360 = 1800$; $4026 + 1800 = 5826$ A. M.)

This completes the whole period of Israel's *Seven Times* ($3306 + 2520 = 5826$ A. M.). I refer of course to "Israel"—the Ten Tribed Kingdom—in contradistinction to the times of punishment of "Judah" which did not begin until 3406 A. M. or 100 years later! And it should be noted in this connection, that, as Babylon began under Nabopolassar, *between* these dates, to wit: in 3377½ A. M., the Seven *Gentile* Times must expire at an intermediate point! or about a generation, "three score years and ten," after that of Israel ran out.

Now the failure to perceive the distinction between "Israel" and "Judah," two separate kingdoms yet, and ever since the death of Solomon, throws seven-eighths of the Bible into confusion, and also prevents our understanding the *physical basis* of the Stone Kingdom of Daniel. As a matter of fact all five kingdoms arose together! and all were literal, for albeit I admit the Spiritual Kingdom of Christ as devoutly as any Christian upon earth, I stubbornly contend and can maintain with invincible arguments that it rests solidly *only upon the Anglo-Saxon basis*, and that that foundation is "Israelitish," pure and simple!

I contend, in other words, for the truth of what Jesus Christ himself announced, to wit: that he was "not come but unto," *i. e. only* unto "*the lost sheep of the House of Israel*," then, and still, far away from home! In all other quarters the Gospel is hitherto preached simply as a "witness!" The very Jews

understood Him when He told them that He would go "unto a *Nation* bringing forth the fruits of repentance." He referred to "Israel," as seven-eighths of the Bible, rightly read, will now prove to the devout and enlightened searcher.

LIGHT.

But to return to Nebuchadnezzar's vision of the Five Empires—those of Gold and Silver, Brass, and Iron mixed with clay; and finally the Stone or *Saxon* one! for that is one meaning of the word, *Saxon!*

Four of them, Babylon, Persia, Greece and Rome, were "cut out" *by hand*, *i. e.* by dint of human hand engaged in war and its oppressions! If you can glance across a chart of History, as for instance across Adams' Synchronological Chart, you will be surprised to see that they all began together. Even Romulus and Remus (the founders of the last of the four to come into power) will be seen drawing nourishment from the "she wolf" in the very days that marked the origins of the other three! In a peculiar sense, therefore, "the days of these Kings" began *together!* and it was *in these opening days of these very Kings, or Kingdoms,*—if you scan the chart still closer, and with your eyes wide open—that you will perceive God actually set up another kingdom in the very opposite way!—for it was then that "Israel" herself (or the Ten Tribes) was cut out of the mountain of God, and cast away, and *Lost* amid the mountains of Media! Indeed, so complete was the disappearance, in a few centuries, and so different the process of *setting up*, that it is well characterized as

being done "without hands"—nor until our (*i. e.* this) generation, has any one perceived, in the process, the actual foundation and origin of Anglo-Saxon greatness, and the True Philosophy of History!

The captivity of "Israel" was effected in several separate phases, extending from the days of "Pul," *circa* 3244 A. M., to those of Esar-Haddon, *circa* 3306 A. M., and from each one of them 2520 years forward fetch us to remarkable eras in English History,—those from which all the light of modern progress dates.

THE TIME OF THE END.

Applying the scale of *Seven Times* or 2520 years to the earliest of these dates (3244 A. M.), we reach 5764 A. M., or our 1765-7 A. D., and applying it to the latest (3306 A. M.) we reach 5826-8 A. M., or our 1827-9 A. D. Not later than this very last figure, 1829 A. D., may we extend them, and therefore not earlier than this may we estimate the most elastic beginning of the final generation—the "Three score years and ten," which mark the Hunting period.

As a matter of fact, resulting from other consideration, omitted here for want of time, but which are duly set forth in my writings, I find that the generation of the Hunters, referred to in Jeremiah XVI, begins with 5826 A. M. Adding, therefore, 70 years, we reach 5896 A. M.—just as the Fishers wrought from John to John (4026 A. M. + 70=4096 A. M., the date of Revelation!) The period between the two, 4096 to 5896 is just 1800 years, expressed by the numerical value of the Greek letters "Alpha and Omega," the beginning and the end!

So much for the expiration of Israel's *Seven Times* of punishment, since when the dawn of modern progress may be dated. We have now to consider the "*Seven Times*" of trial, or probation, assigned to Gentile rule. They began (3377½ A. M.) as already noted—*after* "Israel" was "cut out without hands" (3306 A. M.), and before "Judah" was sent into the Babylonish Captivity (3406 A. M.), and must run out in 2520 years or by 5897½ A. M., our 1899¼ A. D., at the very latest. In other words, I am deliberately convinced, by more than I could relate in a month of constant explanation, that in this final decade of the 19th century, we shall witness Nebuchadnezzar's empire pass through its final phase of anarchical *insanity*—and its ultimate awakening to facts—to wit: that the ways of the King of Kings are ways of judgment, and those that walk in pride He is able to abase!

Nebuchadnezzar's vision of the Image (Dan. ii.) covers the entire duration of Gentile dominion on the earth. It is as magnificently accurate in its Chronology as it is in other details, and not until men appreciate this fact more fully will even the wise among them realize how close we are unto the end —the literal end—of man's haphazard forms of government. To be correctly understood, this vision must be studied in the light of the second one vouchsafed the King; I refer to that of the Tree cut down and left with banded roots, to be wet with the dew of heaven (Dan. iv.).

Both visions are concerned with the same topic, and in Chronological scope extend over exactly the

same period of time—that of the Gentiles! But in the latter vision this is actually typified by "seven times" or Babylonian years, *i. e.* by the 7 × 360, equal to 2520 days of the King's actual insanity. That they symbolized the same number of years in the duration of human empire is well known, and I need not discuss the matter here, nor refer to the many proofs and beauties I have already pointed out in my published writings on these matters; we have for disclosure too much that is new to students of Daniel, to waste time in the well beaten paths.

FURTHER LIGHT.

The first thing I desire to point out is that these very figures are also concealed in the terms of the Image suggested to Nebuchadnezzar by the original vision. Thus (Dan. iii.) we read that the image was 60 cubits high and 6 wide, indicative as to dimensions of 60 × 6 which equals 360, or a Babylonian "Time." But as the entire duration is the same in both visions, and is concealed in the image actually set up, the subordinate units of time, implied by the latter, are *Sabbatic Sevens*, or weeks of years, of which there are thus seen to be 360; 360 × 7 equals 2520 years, and, ominous to relate, in the *last* of which, the 360th "week" of Gentile time, or "day," if you emphasize the 360, we actually stand at this moment,—having entered it on March 29th, 1892,—*i. e.* reckoning from Nabopolassar.

Moreover, multiplying the 60 Babylonian cubits by the round number of inches (21) that each contained, we have as a result 1260 inches for the height of the

Image! which, on account of *two* dimensions being mentioned, I shall interpret to mean double this,* or 2520, the same mystic number!

Or again, it is written that when the Image was dedicated all men stood "before" it—Gentile rule showed only its 1260 best and front cubits, and men looked up to its head of gold; we now look backward and downward on the 1260 hindermost parts, and all of them are very dreadful!

But I find the same thing hidden in the sequence as related of the Fiery Furnace, for whereas the Image was of one metal only,—gold—and thus *belied* the vision, the indignant king caused the Furnace to be heated *7 times as long as it was wont to be heated*, and hence we find the 360 in the *Image* and the 7 in the *Furnace*, which is the fact of history! For nearly 2510 years the three great classes of Abraham's children —measures of meal—have walked in the Fiery Furnace, and we are hoping that before the present "week" is over, there will be seen with us the form of a fourth "one like unto the Son of God!"

In their broadest sense "the latter times" not only cover the entire Christian dispensation, but actually began with Nabopolassar, the father of Nebuchadnezzar, who revolted from Assyria in 3377 A. M., and set up the Second Chaldee, or Babylonian Empire. This is expressly implied by Daniel in relation to this vision as a whole.

They were running during Apostolic days, as they, too, testified and understood; and, no matter upon

*See page 254.

what scale of time you calculate, must be expiring now. They span what are termed "the Times of the Gentiles," the 2520 years just examined, and as they are to be reckoned not earlier than from 3377½ A. M., they reach unto 5897½ A. M., or promise to run out with 1899 A. D., *i. e.* with this decade and this century—unless by virtue of specifying Nebuchadnezzar personally, "*Thou* art this head of gold," —they may extend a few years further; years to be full of anarchy and fuller as they fill! *

MORE LIGHT.

Now I have a remarkable fact to divulge to-day in connection with Daniel's *own* vision of these very Gentile Times, and one that could have been discovered upon no other scale of time than the one I advocate, and upon which all of my calculations and discoveries in Biblical Chronology have been harmoniously made. It is an exact parallel to the astonishing harmony between the Edicts issued to Ezra and Nehemiah, in their relation to Daniel's 69 weeks, and which ties them both to the date of the Saviour's Baptism, thus clearing up a sore controversy that has always been upon the Christian docket.† It is therefore with additional gratitude to Him, whose times and seasons are so accurate, that I now disclose the matter, for with it, and another yet to come, the book of Daniel is unsealed with all that this implies!

I have already shown in Study Number Two of the Our Race Series, in connection with the Joshua calcu-

* See Study No. Seven, pages 6–11.

† See Study No. Eight, pages 308–311.

lation, that Evil Merodach came to the throne in 3443 A. M., which covered part of the thirty-seventh year of the Captivity. He reigned for two years, and was slain and succeeded by Nergalsharezar in 3445 A. M. The latter reigned only four years. He was assisted in 3447 A. M. by another king who was assassinated after nine months. Next came Nabonidus and his son, the Belshazzar of Daniel, in 3449 A. M. They were co-regents for nineteen years!

Now 3449 A. M. is a date of immense importance, for it was in this first year of Belshazzar that the visions of human empire given to Nebuchadnezzar were repeated in still another form to Daniel himself (Dan. vii.). To be properly understood, the several sections of the three visions, and of the record of the Image that Nebuchadnezzar made (Chapters ii., iii., iv. and vii.), should be coördinated into parallel columns, and the corresponding events of history written in a fifth column over against them. But it is with the Chronology of the matter that I have most to do at present, for herein is the solution of the problem.

In the first place it will be noticed that as Nebuchadnezzar's vision of the Image was received in 3400 A. M. and that of Daniel in 3449 A. M., there was thus an interval of just 7 × 7 or 49 years between them. It is by means of this fact that the 2520 years, or the "times of the Gentiles," reckoned from 3449 A. M. upon the *Lunar* scale of years, come down to 5894 A. M., which year as I have elsewhere shown, will not only be the last Jubilee upon the

regular Sacred Scale in this Century, but the 69th from the Exodus itself. It also closes our modern Solar Cycle! Now it is likewise to be the last year of the 2300 years reckoned in Lunar time, *i. e.* 2230 Solar years, and from a celebrated date in the career of Alexander the Great. The 2300 years appear to end with the 2520, and therefore must begin 220 years later or in 3664 A. M.

2300 EVENINGS AND MORNINGS.

Now 2520 Lunar years are only 2445 Solar ones, and 2300 Lunar years are only 2230 Solar ones. Their epact or difference is therefore 215 Solar years —the half of another very remarkable period in Sacred history. The common expression for this term, an "epact," in Hebrew, is "many days," and offers a key to the vision of "the evening and the morning," or the position of the 2300 years (whether on the Solar or the Lunar scale), as still more explicitly explained to Daniel three years later. The calculation therefore stands as follows:

3449 A. M., date of Daniel VII.

One-half of 430 = 215 years. { "Many days," *i. e.* the difference between the 2520 and 2300 Lunar years. During this term the Vision of the 2300 years was sealed or in abeyance.

Their sum is 3664 A. M., at which time Alexander the Great, or the He-Goat, pushed his way into Persia.

Adding now to 3664 the remainder, 2300 Lunar years,

or 2230 { Solar ones, to fetch the whole matter down over 2520 Lunar ones, to our 1895–1896 A. D.

and we obtain 5894 A. M., reckoning from the harvest-moon of Autumnal Equinox and the final Jubilee in the century.

This result can be obtained directly by adding 2445 to 3449 A. M., which fetches us to 5894 A. M., by a leap of 2520 Lunar years!

Note now that from March 29th, 1892, $3\frac{1}{2}$ years forward fetch us to the beginning of this Jubilee year, $1892.25 + 3.50 = 1895.75$, and $3\frac{1}{2}$ years more land us at the year I have frequently shown, and in so many ways, to be momentous. Thus $1895.75 + 3.50 = 1899.25$ A. D. Any one who is familiar with the True Chronology as set forth in these Studies, will be forcibly struck by these results only just discovered, and I have another equally remarkable.

The Times of the Gentiles began with Nabopolassar's accession in 3377 A. M. Now as 2520 Lunar years are only 2445 Solar ones, the difference between 2520 Solar and 2520 Lunar years (or their "epact," which is the well known 30 + 45 years) equals the 75 of Daniel (*i. e.* $1260 + 30 = 1290$; $1290 + 45 = 1335$).

Let us add, therefore, this epact of 75 years to the Solar beginning 3377 A. M., so as to see where the Lunar count must begin in order to run out at the same time: $3377 + 75 = 3452$ A. M., which, as Belshazzar's first year was 3449 A. M., must have been his 3rd year. But if so, and so it is, we are met with the startling fact that it was in this very year, as recorded in his eighth chapter, that Daniel actually received the vision of the 2300 years!

Now in these discoveries lurk tremendous possibilities! probabilities—the most I claim for them—and as such I am constrained to set them before the wise.

From analogy, based upon the fact that Daniel's 69 weeks were actually counted from 3557 A. M. and ran out upon the shorter Lunar scale in 4026 A. M., *i. e.* at the Saviour's Baptism, I am free to confess that I look with the utmost interest upon the year 5894 A. M. (our 1895–6 A. D.), which is reached from 3449 A. M. upon a similar scale, and in addition is the 69th Jubilee since the Exodus!

What will happen, God reserves in His own councils, and blessed be His Name! But certainly there has never been a date announced so founded upon "Books," nor one more worthy of the Christian's prayers! Upon far less evidence than this, the men of Nineveh repented, and so obtained a respite—even the epact of the predicted cycle—for in 40 weeks of years, the city actually fell. The prediction came true though not in that generation. The scale turned out to be of such days as make 360 out of Daniel's Seven Times.* The fact is, God's times run out upon a thousand scales and they all could have been rounded up full 1800 years ago, had Judah recognized her Coming Lord.

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*The "New Empire" of Assyria, under Assur-dani-pal, with Nineveh for its capital, arose at the end of 3100 A. M. (see Study No. Five, page 42). It lasted 276 $\pm$ years. 2520 years = 365 "days" @ 6.90 $\pm$ years each; 40 such days = 276 $\pm$ years. Nineveh fell at the end of 3376 A. M., and Nabopolassar ascended in 3377 A. M.: 3100 + 276 = 3376 A. M. "Yet forty 'days,'" etc., = 276 $\pm$ years Q. E. D. See 3377 A. M., pages 153 to 155, Study No. Two.

"*And there was given me a Reed like unto a Rod: and the angel stood, saying, Rise, and MEASURE the Temple of God, and the Altar, and them that worship therein.*"

Rev. xi. 1.

OUR RACE:

ITS ORIGIN AND ITS DESTINY.

Series III. SEPTEMBER, 1893. No. 10.

EDITORIALS.

We hope to reach exactly 144,000 earnest readers, cannot *you* gather in a few of them ?

***

We are not advancing mere theories in these Studies, nor prostituting facts to gratify our own imagination.

***

Our methods are both synthetic and analytic; we aim to set forth the beauty of the Mosaic as a whole, and to point out the minute adjustments of its parts as a severalty fitly joined together.

***

With the publication of these Tables, we give to the World a large share of our best instruments. They are accurate and practical, and will prove invaluable to all who will accept and use them.

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The World needs just what we offer to it in this Study—a Standard Measure of Chronology, and we lay

this one upon the Altar of Science for its verification and acknowledgment at the hands of the Sanhedrim.

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To such scientific readers as may deign to investigate this present Study, we would state that it affords a fair and dignified presentation of the kind of tools we are employing in our work. If they are genuine students of History, Chronology, or Astronomy, they cannot but find our methods to be honest, at least, and perchance to possess even more merit.

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The responsibility will then be theirs, and they will owe it, quite as much to themselves, as to us, to acknowledge that our Scale is what it pretends to be. While, therefore, their silence will be construed by all concerned to mean consent, we trust they will accord us more than that, or that, failing to find this Scale reliable, they will enter their dissent and put their reasons upon record.

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Truth resides in the Zenith of the Heavens, Error hath its habitation at the Nadir; Theory flits along the Horizon, having its uncertain Tabernacle sometimes above it and sometimes below. Now to all who dwell within "the Belt Intellect," the Pole-star is in sight, and to them a Compass which does not point to the North is an easily detected fraud; we must taste salt to detect its savor!

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And so it is with Truth, "It endureth and is always strong; it liveth and conquereth forevermore.

With her there is no respecting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things: and all men do well to like of her words. Neither in her judgment is any unrighteousness, and she is the strength, kingdom, power and majesty of all ages. Blessed be the God of Truth." (II (iv.) Esdras iv. 38–40.)

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Error cannot look Truth in the eye, and Theory casts off her garments as she approacheth her. She feareth no man, giveth no quarter and asketh none. She is mighty because she prevails, her methods are performed in the sight of all men, her strength is inherent, her weapons rays of light; she needs no advocate, and scorneth counsel. Learn of her, and thou shalt indeed do well, for Wisdom is begotten in her house, and its foundations cannot be moved.

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The weakness of Error lies in its inability to support its claims by an appeal to facts. It dreads the query "WHY?" as the Devil does holy water! For whatsoever is true is both susceptible of reasonable proof and enjoys being interrogated, but what is false begins to flounder so soon as it is questioned. No amount of argument, nor skill of "fencing," can resist the keen point of this little word. It must be met by a shield that gives back a sound reason for the faith one boasts of, or before it, if shot relentlessly at the mark, and from a quiver full of them,

the champion of any weak cause must ultimately fly in confusion.

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As for ourselves we are studying out loud, and doing our Chronological Sum in the sight of the whole school. Of course if we fail to obtain the correct answer,—one that other methods will verify,—we shall erase the work upon the blackboard and begin the calculation over. We have already erased many side problems that have fallen short of verification and expect to erase others that fall short of proof. But we have no fears as to the main issues involved, these have already been verified upon too many independent lines to be doubted; small matters here and there will always need adjustment, and our judgment must be corrected as we progress. In the meanwhile, this is a Public School and any one who detects a mistake may raise his hand and get permission to correct it.

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Now we are seeking Truth along recognized Scientific paths that have been hedged in with all the safeguards that the best scholarship, and most conservative intelligence of our own day have admitted into fellowship, and so put within our reach. We have as little desire to deceive as to be deceived, and shall always aim to adduce sound reasons for the conclusions we have accepted ourselves and deem worthy of exposure in the market-place. More than this we cannot do. We can force no man to drink at this fountain, but we can testify as to its waters, that they

quench thirst, and can counsel men to buy the Truth and sell it not; it is far stranger than fiction, and mighty above all things.

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There are certain parts of this work that cannot be made more intelligible to those of humble education; such parts must be accepted by them just as they accept the almanac, and in that the last line on page 153 in the present Study can be verified by any one who will consult a Standard Almanac of the current year, (as for instance the one from which we have quoted the bulk of the data found on page 154) *we have afforded to him exactly the same kind of evidence that he does go by, from day to day, and brought it down to to date!* In this sense we have made Chronology intelligible to all, and given them a Scale of Time which is without a compeer.

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But this Cause should have more generous support at the hands of those who love the Truth and prize it above gold and silver. Its printing expenses are of the severest description, as may be seen by examining its pages, all of the Tabular matter in this Study is "double priced," so that it really represents 400 instead of 200 pages, and thus this entire Study is even longer, from the printers' standpoint, than Number Nine, which was 129 pages longer than Study Number One. In fact the net cost of each of these Studies has been about one fifth more than the subscription price! The deficit has been made up from the Working Fund, and by direct help from a few

who appreciate the situation and assist us to the full extent of their ability. Were it not for this encouragement we could not go on. For instance, we have now but 700 subscribers representing somewhat less than $1400 for this current Series. It has already cost much more than this amount to issue Numbers Nine and Ten.

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Nevertheless two other expensive Studies (Numbers Eleven and Twelve) are still due on the Series! and the workmen must live in the interim! This will require a heavy drain upon the "Working Fund" itself, which does not grow as it should, and which has already been called upon to bear an undue share of the burden, even to inroads upon its capital! We have no fears, however, that the cruet will give out, and are pushing future issues towards completion without thought of the morrow. We must leave that matter to the friends, and to the God of Truth. We hope such of the former as have not done so will add their personal mite to the common effort, and at any rate we have confidence that God's might will be forthcoming to supplement all final deficits.

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In the meantime help us to swell our subscription list. To realize this will solve all our difficulties. Go out into the by-ways and hedges and *compel* them to come in, we have meat and to spare, but we must have more mouths to fill if this feast is to go on as it should. But don't misunderstand us — we have no intention of closing the doors, nor are we in any

present danger of failure. This Cause cannot fail, we are simply jealous to see it so independent that it can print the Truth both fearlessly and in such complete form as to leave our opponents without standing room!

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Having lately received numerous queries as to where such occasional articles as we give to the Press may be obtained, we sent out a postal card in August calling attention to one of them,* and asking for a reasonable deposit so that it and all future articles could be sent to those who desired them. The reply has been so general that we extend the offer to whom it may concern, many of whom failed to receive the original notice because our stock of cards ran short. The amount of deposit was left to the discretion of the sender, but the bulk of the replies have contained $1.00. This money will be used for the purpose specified, and when exhausted the senders will be severally notified.† It is of course beyond our means to send such matter at our own expense, nor have we felt justified in diverting donations sent to further the Our Race work, to that end. Parties having a balance to their credit, should notify us if they wish a portion transferred to this new object. In the present stress of our more immediate work, however, we do not expect to give much attention to outside

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*See New Haven *Register* for August 21st and 30th, 1893.

†The ten cent subscriptions were used for two copies of the *Register*, at three cents each, the other four cents paying for postal cards, printing, addressing the cards and papers, and postage on the latter.

matters, so that a larger deposit than one dollar should not be sent, and we shall always hold whatever balance there may be as subject the senders' transfer orders.

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We do not feel called upon to reply to personal attacks, nor as a rule to such misrepresentations as find opportunity in certain journalistic quarters. We place a great deal of reliance upon the sound judgment of those, who are desirable as companions, and are satisfied that these adverse articles glean for us many friends whom otherwise we could not reach, It is a surprise, however, that so many of these attacks, particularly against the System of Truth we advocate, should find lodging places in the columns of papers supported by fellow laborers in the vineyard, and who share "Our Hope." And yet it is not all a surprise; for we note it as an expression of that discontent with their own wages, which the Master notified us should be a sign of the end among the workmen themselves! That the twelfth hour workers will have hardly earned the "penny" that they hope to win is true, but is it not a little dangerous to imitate the anarchical spirit of the times, and institute a "strike" in such premises?

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As we understand the matter, the Vineyard is free to all who will go in and work, and the Lord thereof will pay what to Him seems fitting. In the meantime, we do not intend to have the honesty of our purpose called in question, to the discredit of the

Cause itself, and where the opposition continues to voice false accusations against the truths we advocate we shall feel justified in coming forward to reply in plain language, even if it be severe.*

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Please write your personal addresses distinctly; and notify us when they change; secure us more subscribers in your own neighborhood; when you get out of reading matter look over the Collateral list; we anticipate less delay in importing books in the future; the delay in filling the first two orders was unavoidable; but if the patronage increases we shall be able to keep a surplus constantly on hand. Your books may reach you a few at a time, as they are received by us in separate shipments, but that will not imply that we have overlooked the rest; if there are final errors or omissions, please notify us and we will trace the matter up. To such new readers as these presents reach we convey our greeting, and invite them to send us their permanent addresses, with a few postage stamps, in exchange for which we will gladly send the sixty-four page catalogue of Our Race literature. It covers a wide field of very valuable matter, bearing upon the Coming Crisis, and the Hope Beyond. We shall also be happy to add such names to our general list of fellow students, so that we may notify them as to future publications.

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Finally: upon all who are concerned in these momentous topics, we invoke God's blessing, that

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*See New Haven *Register* for August 21st and 30th, 1893.

they may be kept watchful, and faithful, to the very end. We believe it is now MIDNIGHT, fully come, and that the events transpiring around the date of this Study (autumnal equinox, 1893 A. D.) mark the Twelfth and final Stroke of a long-expected XII. O'clock! Three years ago, upon September 22d, 1890, we noted the beginning of these Strokes,* which have lasted three months each, and there is no time left for further folding of the hands in sleep. We believe that the "Midnight Cry," referred to in the 6th verse of Matthew XXV., has been sounded by all the Watchers—for there are many upon many hills!—during these three years, *and that there yet remain twelve several things to be fulfilled, in a due and orderly Chronological manner.* They are all set forth in the seven verses (7–13) with which the Parable ends, and a close analytical reading will reveal them to all who are awake, but to them only. The World has no part in this Parable. Having rejected the summons, it is not expected to awaken! for it is written that none of the wicked shall understand; upon them the crisis cometh as a thief. We are, therefore, entering upon solemn times, and should "trim" our lamps with special repentance, and replenish them with oil by special preparation at God's Word, and so go forth in spirit to meet the Coming King. In the meantime, we must still be *patient*, for God's times are not as ours, and if we do but obey the injunction to keep occupied, the remaining season, be it how long so ever, cannot but seem short.

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*See Preface to Study No. Two.

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